The Messenger.

"As the Truth is in Jesus."

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Dr A H Strickler
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THE MESSENGER.

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Poetry.

MY WORK.

"All members have not the same office."

I could not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by the Master's side,
And watch the marred face I loved so well,
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully;
I did know not the Master placed them there—
"Handsful of purpose" that He left for me.

I could not cast the heavy fisher net,
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world-sea;
Or ever that I knew, His smile so fair
Came shedding all its radiancy on me.

I could not join the glorious soldier-band,
I never heard the ringing battle-cry;
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

Oh, Master dear! the tiniest work for Thee
Finds recompense beyond our highest thought;
And feeble hands, that work but tremblingly,
The richest colors in the fabric wrought.
We are content to take what Thou shalt give,
To work or suffer as Thy choice shall be:
Forsaking what Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee!

—*London Christian.*

Theology and Criticism.

For the Messenger.

PEACE AND UNIFICATION.

If the present peace movement in the Church is to work out its proper results, it should reveal, not merely a negative, but also a positive power. Something is, indeed, gained, if it serves to deliver the Church from a weakening and consuming party strife. That result it appears already to have accomplished, and its tendency in this direction has been good. But unless it goes beyond that, and shows that it tends also to produce some positive results, it will not prove to be the benefit we have a right to expect. Some results of a positive character it should produce have already been referred to in the MESSENGER. The disposition to make it the occasion of replenishing our missionary treasuries should be encouraged. One of the best things we can do as a Church to show our gratitude for the guidance and help we have manifestly received from above, is to bring a thank-offering in the shape of a liberal contribution to the cause of missions. *Ten thousand* dollars is not a large sum for the Eastern portion of the Church to aim at for this object. The people are ready for it. Let a plan be devised to bring the subject properly before them, so as to reach the whole Church in a united effort, and it will be done. If we cannot do that, after all our prayers for peace, and our acknowledgment of the special interposition of divine help that has been vouchsafed to us, it speaks badly for our earnestness. We have received some hints, that arrangements are contemplated to carry out this proposition. We hope these arrangements will soon be sufficiently matured to be made public. There is no need to wait for the meeting of the General Synod. It would have been fitting to have gone forward with such an effort immediately after the peace measure passed the last General Synod. It will be proper to do so now. There need be no fear, that the General Synod will not confirm what it directed to be done by the Peace Commission.

But our purpose in this connection is to call attention to another aspect of the subject. For some time a tendency has been gaining ground in the Church to divide our energies and separate into parties and sections in reference to work that ought to be carried forward by united efforts. This tendency has resulted, to some extent, no doubt, from the movement to divide into District Synods, from the prevalence of sectional feeling, and from the difference of language, as well as from our theological differences. Sometimes a divisive tendency is necessary to precede a tendency towards unification. The different parts of an organism must find their proper autonomy in order to labor intelligently and effectually for the whole. But it is to be feared, that we have been falling too much under the power of this divisive tendency. The spirit of peace should now exert its influence to overcome these antagonisms, or at least so to mould them, as to produce a higher unity. Autonomy in the parts is well enough in its place, but if the Church as a whole has no adequate conscious autonomy, we become as a body without a head.

The proposition to clothe the General Synod with greater power looks in this direction. The division into District Synods was right in its place. but that movement will prove an element of weakness, if it ends there, and does not [illegible] general organization in the General Synod. Without this, it will tend only to encourage sectional feeling and sectional rivalry. This particular method of unification is, of course, more or less external, and in aiming to reach the form of unity we should not overlook the internal preparation for it. The historical position and relation of the District Synods, the powers with which they have come to be clothed, and the financial and other responsibilities they have assumed, would have to be carefully considered in concentrating greater power in the General Synod. We refer to this proposition as looking in the right direction, if we are to have a strong Church organization and not a mere external union of Synods.

Meanwhile, the work of unification should go forward in the life of the Church. As we were never disunited in the way the Presbyterian Church was when it separated into two independent bodies, so we should aim to reach something more now than a mere external and peaceful union of different tendencies. The harmonious conclusion of the Peace Commission, we hope, means something more than that. Separate and divisive tendencies should gradually disappear. The general Church interests should become concentrated. Our missionary operations should be so organized, that the organization would embrace the whole Church. While district organizations might continue to exist, these should all be brought under the general management of one strong board with efficient officers. The foreign missionary cause is already thus organized. Should not the home missionary cause look towards a like unification? So too there is room doubtless for concentrating our publication interests. Whatever centres may be considered necessary for our publication interests and our periodicals, these centres should be strengthened, and thus prepared for efficient work. Better a few strong and well supported periodicals than many weak ones poorly supported. The same is true of our educational policy in reference to our higher institutions of learning. Instead of dissipating our strength in struggles to build up too many for the real wants of the Church, the aim should be to concentrate our energies in strengthening those that are really necessary. In the degree in which the work of unification goes forward in this way in the internal life of the Church, will it be practicable and easy to reach concentration in the General Synod. We know the principle of unification works in both ways. A strong general government works with unifying power on the different parts and sections. The general principle should work from within outward, as well as without inward. In the process a proper balancing of powers should be carefully guarded. We would not weaken the autonomy and strength of the District Synods and their appropriate work, but the case clearly requires, that each section and part should strengthen the autonomy of the whole.

Let us, at any rate, seek to lay hold of the idea of unification. Peace means the breaking down of middle walls of partition. Let the right tendency be set in motion. The practical application will work itself out in due time. We need to read the signs of the times. A great opportunity does not come every year for a Church. The opportunity for the Reformed Church is coming up out of the mists of our Church troubles, spanned with the bow of promise, the symbol of peace. If the Church does not rise equal to the occasion, and make this peace movement the occasion of a new era of unity and strength, it will be because we have not faith enough to follow the leadings of that Spirit that has mercifully guided us in these beginnings. We have been saved, as all hope, from schism. We should not rest in that negative deliverance, but go forward now in the positive work of true, healthy unification.

X.

Communications.

For The Messenger.

THAT SLEEPING GIANT.

Thirty years ago, while the removal of Marshall College from Mercersburg to Lancaster was agitated, it was said that Pennsylvania was a sleeping giant. This meant, particularly to the German life and citizenship of the State. He who made this remark has never been in the habit of speaking at random, especially when he pronounced judgment in so vital a case. If the correctness of his opinion in this matter was ever doubted, time has so plainly answered the question, that now no one would think of entering a protest.

The progress the Commonwealth has made since the removal of the College is immense. At that time, the higher institutions of learning were still in their infancy, and the common school system had just sprung into existence, and had not yet found a firm lodgment in the confidence of the people. It is not supposed, that perfection has yet been reached, or that we have anything more than just begun to be conscious of what we are capable of doing. Still, there is no longer any doubt as to the high order of our intellectual strength; and it is also evident, that we are on the eve of a full dawn of intellectual consciousness and activity. This is true in reference to the whole population, and it is particularly true in relation to the German element of the State. If Pennsylvania Germans have been slow in their educational movement, they did not fail to fall into line gradually; and their present status justifies the opinion, that they will speedily rise to the level of a culture, which will do honor to the race to which they belong. Hence the time has come for action on a broad scale, for the purpose of arousing and directing this specific popular force.

Our Pennsylvania Germans are emphatically a religious people. They have not been spoiled by the scepticism of the times. Their ministers have great influence with them, and through this influence they can best be reached and moved in their future educational progress. Like all other people, they have their prejudices, and some of these are of long standing and have taken deep root; but no one, who properly understands their history and character, will undertake to prove, that they cannot soon be brought out of these under the pressure of an efficient and firm leadership. They will follow the lead of pastors, who gain their confidence, and who have the will and ability to mould and control their rising energies. They are honest, mean to do right, and are largely endowed with generous impulses. In all the wide world, the sun does not shine on a people, who can be more safely relied on, when once they enter into a movement with a hearty good will. If they are hard to move, they are all the more reliable when once they get started. But they want leaders who understand them, and who have the moral courage to deal fearlessly with them. For cowards and time-servers, they evince no special regard. This judgment is given not from the outside, or without the help of a long personal experience and the force of kindred blood. Still, let no one imagine, that their speedy advancement can be secured without trouble. That is not in the nature of things. People of conservative and stable habits cannot be changed as by magic, but they will yield to the force of positive training if this is given into the hands of such as know how to make themselves master of the situation.

This business must, however, not be left, as it has been in the past, to individual effort without the pressure and aid of the general authorities. If all the pastors and people were up practically to what the circumstances plainly demand, they could be left to have matters altogether their own way. Experience does, however, not warrant the hope that spontaneous action can be relied on. Even the best people need urging and drilling, and this is especially the case where drilling has all along been notoriously lame in executive grit and far-reaching aim. What we in the Reformed Church especially need at this time, is a more practical enforcement of the theory of our government, and of the rules of a common sense business enterprise. A rational freedom is, of course, always in order and never to be taken away, but a capricious independency can only destroy the power and lower the standing of any people in the estimation of an intelligent public. As has been stated over and over again, we must now have a full organization of forces and a direct executive appliance for the development of our resources, if we do not mean to be driven to the wall. Of course, this involves a reorganization of charges, where these are still in a condition suited only to the experience and surroundings of former generations, but this will by no means fill out a full programme of necessary reform. There are no the whole flock can be conveniently laid, even though some may be more to blame than others. Our Boards, and our Editors, and our ecclesiastical judicatories, have all been more or less under the power of the same general disease—want of point, of executive grit, of administrative backbone and push. In these things, we must learn to do like others around us, and the sooner we learn it the better. If it were true, as some seem to think, that our people cannot be brought to so radical a change of policy, then it would be most in accord with the enlightened spirit of the age to disband them and send them hot haste into other connections, in which they would soon be led to bring forward their pounds now wrapped in a napkin and buried out of sight. It is a well-known fact, that, whenever they pass over into Anglo-American bodies and are brought under the pressure of the practical energy which rules there, they make the best workers in the world. Why then do they not work in the same way, while they remain in the bosom of their native German home-life, if it is not because leadership is wanting and the home atmosphere is objectively too heavy!

We need doctrine, certainly, and discussion is still in order, though peace has been negotiated. Yes emphatically, but this is something very different, one may be allowed to suggest, from partisan hair-splitting and rigid, angry, orthodox, objective theorizing, in the absence of the power to produce the full measure of a generous beneficence. A people that have not the mind to discuss and to work harmoniously at the same time, to such an extent at least as will give reasonable security for the preservation and success of the interests for which they are contending, ought to stop their controversies and engage earnestly in benevolent work, until they, both in knowledge and in grace, rise to a more rational and Christian sense of their calling. It may be asserted without the fear of successful contradiction, that we at this time need work rather than discussion, and that whenever discussion is had, it ought to have a tangible and direct bearing towards arousing the benevolence of our churches. It is to be hoped, that the literary and theological activity of the last two or three decades will not be brought to a halt, but that it will become even more intense because it is made more practical and carries with it more of that world-subduing power, which is peculiar to the simple word of God. We need the educational influence of the press tenfold, yes, one hundred fold, more than we have ever had it to aid us in coming to a clear consciousness of what we may and must accomplish. To come to a halt now and leave our interests once more drift as best they can, would simply be making another display of that masterly executive wisdom which promulgates its dogmas and embodies its good wishes in flaming resolutions, and then gives the gathering of the precious harvest over to the capricious flow of the winds and the waves. It may be devoutly hoped, therefore, that all possible agencies will be put into the harness and that, in response to the repeated editorial suggestions of the MESSENGER, we will not only enlarge our ordinary operations and contributions, but that we will also make a special offering as a monumental mark and directory of the coming era of peace and prosperity. Ten thousand dollars would be but a small special offering for Foreign Missions, coming from a Christian community of two hundred thousand souls.

I. E. G.

For The Messenger.

FEMALE SUFFRAGE.

Now that women are again knocking at the doors of Congress and demanding female suffrage, it will be interesting to see how the experiment succeeded in Massachusetts, where the right is partially granted. A month or two ago there was an election in Boston for school committee, and women of character appeared about the polls, casting their ballots and soliciting votes. The next day despatches from the Hub, gave the following account of things:

"The voting of women under the new law allowing them to vote for school committees, on meeting the usual requirements, was one of the most interesting, with many the most interesting feature of the election. About 1,000 were registered, and so systematically and thoroughly had the women managing their campaign arranged, that nearly the entire woman vote was brought out. There were rallying committees of women in all the wards, and the usual methods to bring out reluctant or indifferent women voters were resorted to. Reports from the different precincts are invariably, that the women received every courtesy and attention as they came up to vote. In many precincts the vote receivers were most gallant, raising their hats as the women appeared to deposit their ballots, and the crowds around the voting places made way for them and showed every disposition to aid and direct them in their [illegible] to the women, was generally good-humoredly complied with.

As a rule, the women proceeded deliberately and without embarrassment. They scanned the tickets, presented them with great care, and voted only when they were fully satisfied that they had the ticket of their choice. In one precinct—a German precinct—one of the ladies took charge of the Republican check-book, and discharged her duties to the satisfaction not only of herself, but of those for whom she acted. In Ward 19, a lady was at the voting place a quarter of an hour before the time for opening the polls, and when the hour struck and the box was opened, she was allowed to cast the first vote. Among those women voting were some of the most prominent ladies of the city, whose names are conspicuous in social, as well as educational, benevolent, and philanthropic work, and in the polling committees, working at the polls or in bringing out the voters, were of the same class. To-night, before the result of the day's work was learned, there was an impromptu and informal meeting for congratulation over the first experiment, and the managing women all resolved to push further in their work to secure a larger registration next year, and more privileges, if possible, from the new Legislature, soon to meet.

But the result of the voting for School Committee is astonishing. All the women nominated are defeated. There were four of them—Mrs. Dr. Talbot, Mrs. Lucretia P. Hale, a sister of Edward Everett Hale; Mrs. S. D. Lane, and Mrs. J. C. Crowley, who was nominated on the Greenback ticket. The women, at their caucus on Saturday, nominated three of these, the first three mentioned, and two of them, Mrs. Talbot and Mrs Hale, were on all the leading tickets. Still they were defeated. The ticket elected consists of the following:—H. P. Bowditch, F. L. Winship, the Rev. George A. Thayer, Alexander Ellis, Henry W. Haynes, W. H. Finney, George M. Hobbs, and J. A. Fleming. Mrs. Dr. Talbot, who was defeated, was one of the most active women in educational reform, and has done much to bring about the Girls' Latin School and raise the standard of female education. She was especially marked for sacrifice by those opposed to women on the School Board, and to the new methods in the conduct of school affairs.

From this, it will be seen that the female candidates did not get the support of men who must hold them in highest regard as ladies. Even the modern Athens, with its desire to get something new, did not think the experiment commended itself.

There was, doubtless, the same cutting of tickets that prevails when men only are before the public, and the results of the election were not flattering to the ladies who ran for office.

Family Reading.

THE LOVE OF GOD.

BY SAXE HOLM.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro;
Like a mother's sweet looks dropping
On the little face below;
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down, and watching us below.

And, as feeble babes that suffer,
Toss and cry, and will not rest,
Are the ones the tender mother
Holds the closest—loves the best:
So, when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest—loves us best.

O great heart of God! whose loving
Cannot hindered be nor crossed,
Will not weary, will not even
In our death itself be lost:
Love divine! of such great loving
Only mothers know the cost—
Cost of love, which, all love passing,
Gave a Son to save the lost.

QUAINT WITTENBERG.

On the direct route from Leipsic to Berlin lies the quaint old town of Wittenberg, in Prussia. Wide and sandy is the surrounding plain. The rapid flowing Elbe glides swiftly by in its course to the sea, and its banks, fringed with oaks and willows, narrow into a huge black thread on the horizon. The streets are narrow and paved with cobble-stones. Palatial structures are nowhere known. Time and the elements have done their work on the cloisters and palaces of a far distant age, and a great stone wall with crumbling portals and gates remains, only as the symbol of ancient grandeur and strength. Like the history of most walled towns of northern Germany, that of Wittenberg has a sublime interest for the soldier and the man of the world. It has been bombarded by the Austrians, and recaptured by the Prussians and occupied by the French. Once the home of the electors of Saxony, it was famous for its intellect and wealth. There is an old picture at Prague which represents Wickliffe as striking the spark of the Reformation, Huss blowing the flame and Luther holding forth the blazing torch. It was at Wittenberg where Luther prosecuted his mighty work where the fires of the Reformation blazed forth in all their dazzling brightness, and from which centre civilization was moved by a great moral earthquake, the shock of which has not subsided. I alighted from the Leipsic train on a bright summer day at the depot fully a mile from the town. Having gleaned from the depot-master such information as my limited stock of German could command, and having traveled several rods along a very shady and pleasant road, I at length noticed a tree by the wayside surrounded by a neat iron railing. Inside the enclosure was a beautifully graveled walk, and here and there were patches of flowers of the most exquisite variety. Evidently it was an honored spot. The oak itself towered aloft in its solitary grandeur, the breeze rustling softly through its wide-spreading branches, and all nature seemed solemn and in sympathy with the place. On turning aside for a moment and reading an inscription at the gate, I learned that this was the spot upon which Luther had burned the Papal bull more than three and a half centuries ago, and the place was now sacred in the eyes of the Protestant world. For centuries such a bonfire had not been seen. It had been looked forward to with anxious expectancy for a long time in the past, and early on the morning of the appointed day a steady stream of humanity wended its way to the Elster gate. There were little children there, dressed beautifully for the occasion; timid Protestants, fearing much, but hoping all; monks, with their caps and cowls, from the cloisters and university; Dutch students, with their fantastic suits and pipes, from Finland; soldiers in armor from Bohemia and the Danube; knights from Saxony and France; Tyrolese songsters from the Alps; representatives of almost every civilized nation on the globe. It was a clear, cold day in December. The pile was lighted by one of the "masters of arts," upon which was then thrown the Decretals, the epistles of St. Clement and other well known papers. When these had been consumed amid breathless silence, Luther himself stepped forward and, placing the Pope's bull of excommunication upon the glowing embers, in a round and full, but solemn tone uttered the following: "As thou hast troubled the Lord's saints, may the eternal fire destroy thee!" Not a hand was raised, not a sound was heard save the crackling of flame, and the smoke as it curled slowly to the heavens appeared to the spectator like incense. It was a day whose history centuries have not forgotten. From the oak to the gate was but a short distance and soon after passing the wall I found myself in front of the building where the great reformer had lived. It was a plain old pile of stones and mortar, gray with years, and three stories high. There was a court in front, and passing through the same to the entrance directly opposite, and thence to the second story on the right of the main door, I found myself in the antechamber which led to the larger of the apartments. This latter room was just as Luther had left it and begrimed with age, it presented the appearance of squalid yet great historical grandeur. Opposite the two wide windows, set deeply in the walls, was placed the great chair, and the huge black stove rose dreary and cold in the corner. The table upon which Luther wrote, the cupboard which he used, the beer-mug, a portrait or two, a cast of the head after death and a box-like piece of furniture upon which the visitor could sit, these completed the list of articles in the room, and the whole was indicative of the humble life which the great man lived. Yet in these very rooms was the cradle of the Reformation. From this very spot emanated a power such as Napoleon at Waterloo did not command, nor of which the heroes of Austerlitz and Troy ever once dreamed.

The gigantic attacks upon Aristotle, the discourses upon justification and faith, the arguments against the Archdeacon of Wittenberg and Dr. Eck, the philippics against Tetzel, the satires against the Pope, all these were here evolved from the fertile brain of the great Reformer, and his mighty influence of which the church has known scarcely a parallel in the civilized world. It was here, too, that he spoke and wrote of the wretchedness of Italy; of her relics and reverence; of her ruined monasteries and decaying monuments of an ancient grandeur; of her God. No glitter and glare marked the humble home; no portraits in oil relieved the monotony of the naked walls; no haughty servants watched at the door and shone resplendent in their liveries of silver and gold; but love and peace permeated every nook and cranny of the place, and the home was one of Christian fortitude and joy. After having deciphered the autograph of Frederick the Great under a case in the wall, and having rested for a time in the box-like chair, I left the court and continued my way down the street by the house in which Melancthon had lived and died. At length I had arrived at the market-place. It was market-day. Peasants from the surrounding country thronged the vacant space; little children were playing merrily about the quaintly-constructed booths, and the strange costumes and appearance of the wares lent an additional attraction to the busy, active scene. At one end of the open space stood the well-known statue of Luther, a great, portly figure enveloped in a long gown, and holding an open Bible in the hand, while at the other end was the statue of Melancthon, a slender figure, enveloped in a long robe, one hand grasping a parchment and the other folded placidly upon the breast. Both were covered with a Gothic canopy of cast iron, and on each side of the pedestal was an appropriate inscription. How peaceful these statues appeared on that calm summer day! How forcibly I was reminded of that beautiful pen-picture in the "Chronicles of the Schonberg-Cotta Family," beginning as follows: "How different they look and are; and yet what friends they have become! The one looks like a veteran soldier, with his rock-like brow, his dark eyes, his vigorous form, and his firm step; the other, with his high, expanded forehead, his thin, worn face, and his slight youthful frame, like a combination of a young student and an old philosopher. How these two men love and reverence each other! Dr. Luther says he is but the fore-runner and Melancthon the true prophet, and that he is but the wood-cutter clearing the forest with rough plows that Dr. Philip may sow the precious seed; while the latter affirms that no one comes near Dr. Luther, and indeed the heart of the whole nation hangs on him who stirs the heart of Germany—of nobles, peasants, princes, women and children—as he does with his noble, faithful words." I continued my walk a few steps from the market-place, and then found myself in front of the last and greatest sight of the town. This was the old church upon the doors of which Luther hung up his ninety-five theses or arguments in which he condemned the doctrine of papal indulgences, and which he offered, after the fashion of the times, to defend before all comers. The original doors of the church were many years ago destroyed by the French, but they have been replaced by bronze gates, on which the original Latin text of the theses is inscribed. The building was gray with age. The side next the street was supplied with five great windows, and a round stone tower rose to a considerable height at one of the ends. To the top of the tower a Prussian flag was affixed, and immediately in the rear was a garrison of Prussian soldiers. Within it was a sacred place. A Lutheran minister was standing at one end, with his head uncovered and intently gazing at the scene before him. There was an aisle running lengthwise with the church, and another crossed it at right angles from the door. The altar was narrow, on whose table was a cloth and over which was a crucifix. Four columns rose in majestic grandeur. The high and narrow galleries covered the statues of the great electors. Two portraits in oil solemnly looked upon the scene below. In the centre aisle lay the remains of the immortal dead. Upon one dusty slab I read the name of Philip Melancthon, and directly opposite another bore the name of Martin Luther. There was no glitter or wealth, nor boast of heraldry, nor pomp of power; there were no marble monuments, no sarcophagus of porphyry, no glittering gems, but the soft, silvery light from the stained glass windows played silently along the fantastic nave, and a holy reverence encircled the portraits and the graves. Now the last resting place of Frederick the Great is a palatial apartment which is walled and paved with precious shells and stones. Twelve statues on pedestals surround the tomb of the great Napoleon. A jewelled sword and crown lie side by side with the immortal Charlemagne. But who shall say that the monuments of Luther and Melancthon are not far grander still; are not burned indelibly upon the hearts of all mankind, and are not more enduring than marble and gold?—*San Francisco Chronicle.*

THE ANCIENT BRITISH CHURCH.

Austin, the Monk, did not plant the Gospel in Britain. When he arrived there to convert the nation, and preach the Gospel among the Britons, he did not find the place in heathen darkness, as the Church of Rome pretends. To assert he did, is against all faith and truth of history, (minimize as much as we will), which assures us that Christianity was planted there among the Britons several ages before, and perhaps sooner than even at Rome itself. And not only so, but had got considerable footing among the Saxons before Austin the Monk ever set foot in Britain; when Austin the Monk arrived there, the two great points of his Christianity were to bring the Britons to a conformity with the Church of Rome in the time of Easter and in the tonsure and shaving of the priests, after the manner of St. Peter, as they pretended, upon the crown of the head, and not of St. Paul, which was by shaving or cutting close the hair of the whole head, as from some vain and foolish tradition he pretended to have learned. The promoting of these customs was his great errand and business, and the zeal of his preaching was spent upon these two fundamental points, in which, after very barbarous and bloody doings, he at last prevailed. And this is the conversion of England, so much boasted of by the Church of Rome, and for which Austin is magnified for so great a saint; when it is very evident from the history of those times, that he was a proud, ignorant, turbulent and cruel man, who, instead of first converting the nation to the faith of Christ, confounded the purity—and simplicity of the Christian Religion which had been planted and established in Britain long before."—*Archbishop Tillotson.*

"PRAISE GOD FOR EVERYTHING."

People who find nothing to be thankful for ought to read of the scenes which brought out this full ascription of praise to Almighty God. They belong to the story of John Chrysostom, the eloquent preacher of the Greek Church, as told by Dr. Krummacher, the eloquent German, in Dr. MacCracken's volume, "Leaders of our Church Universal," recently reviewed in the *Presbyterian*. The following is the picture, in part, of vicissitudes which might have excused a soul from praise, if a soul could be excused from it ever.

"Eudoxia was inexorable. The sentence of banishment was signed. Soon the winds were filling the sails of the bark that carried the truest and best bishop of the Eastern Church, the noblest ornament of the Eastern capital, into exile. A more undeserved fate was never decreed against mortal man. Full of cheerful courage Chrysostom for the second time landed on the coast of Bithynia. . . . At the end of four weeks came the imperial command that he should go to Kukusus, a desolate town in a rough climate, away on the frontier, between Isauria, Cilicia, and Armenia. 'God be praised for everything,' exclaimed the triumphant martyr, and under a burning sun set out hopefully on the long, tiresome journey.

"Contending with many difficulties and privations along the way, beset frequently by fierce robber troops, he went through parts of Phrygia, Galatia, Cappadocia, Cilicia, and Armenia. More than once, when attacked by fever, did he have to halt in dreary, inhospitable deserts. . . . The clergy that were worldly and wicked, envious and jealous, met him with cutting coldness and bitter enmity. Often they drew from him the sigh, 'Take pity, Lord, for here are flocks that have no shepherds.' Report spoke of a pious bishop, Pharetrius of Cæsarea; but this unworthy man not only kept away from Chrysostom, but let a set of fanatic monks, with loud revilings, expel him from the town, and deprive him of a brief repose provided him by a pious matron, Silecia, at her villa. He wae driven from this quiet sanctuary into the pathless desert in the dead of night. The mule he was riding stumbled. He lay breathless on the ground. Collecting his strength with a hearty 'God be praised for everything,' he again mounted, and pursued his weary journey, with an abiding trust that a convoy of angels was attending him. . .

"When he came to the town of Komana, in Pontus, he went with his two attendants into the church, where, according to tradition, was the tomb of Basilicus. Utterly exhausted, he fell asleep, and had a vision which stirred his whole soul. The martyr Basilicus appeared to him and said, 'Be of good cheer, brother, for to-morrow we shall be together.' On awaking, he begged the guards to be allowed to stay a little while longer in the sacred place. 'No,' was the brutal reply; 'on with you to Pityus.' He obeyed. Scarcely, however, had he dragged his weary limbs half an hour's journey, when suddenly his strength failed, though not his faculties. He had to be carried back to the church at Komana. With a cheerful countenance, he laid aside his travel-stained garments, giving them to the poor who stood around, drew forth clean raiment from his little bundle, and put it on. Then he knelt down to pray near a cross by the grave of the holy martyr, uttered for the last time his motto and watchword, 'God be praised for everything,' bowed his head, and joyously, in firm trust of the blood of Jesus Christ, this faithful shepherd, tried and purified in the fire several times, passed to the Church triumphant."

Who will not join Chrysostom in his "God be praised for everything?"—*Presbyterian.*

AFTERGLOW.

BY CAROLINE LESLIE.

Grandmother paces with stately tread
Forward and back through the quaint old room,
Out of the firelight, dancing and red,
Into the gathering dusk and gloom,
Forward and back, in her silken dress,
With its falling ruffles of frost-like lace;
A look of the deepest tenderness
In the faded lines of her fine old face.

Warm on her breast in his red night-gown
Like a scarlet lily the baby lies,
While softly the tired lids droop down
Over the little sleepy eyes.
Grandmother sings to him sweet and low,
And memories come with the cradle-song
Of the days when she sang it long ago,
When her life was young and her heart was strong.

Grandmother's children have left her now;
The large old house is a shadowed place;
But shining out in the sunset glow
Of her life, like a star, comes the baby's face.
He lies where of old his father lay;
Softly she sings him the same sweet strain;
Till the years intervening are swept away,
And the joy of life's morning is hers again.

Grandmother's gray head is bending low
Over the dear little downy one;
The steps of her pathway are few to go;
The baby's journey is just begun.
Yet the rosy dawn of his childish love
Brightens the evening that else were dim;
And in after years, from the home above,
The light of her blessing will rest on him.

—*Christian Union.*

HOME AFFECTION.

The heart has memories that cannot die. They are memories of home, early home. There is magic in the very sound. There is the old tree under which the light-hearted boy swung on many a summer day—yonder the river in which he learned to swim—there the house in which he knew a parent's love, and found a parent's protection. Why, even the very school-house, in youthful days, with thoughts of ferule and tasks, now comes back to bring pleasant remembrances of many an attachment there formed, many an occasion that called forth some generous exhibitions of the honest traits of human nature. There he learned to feel some of his best emotions. There, perchance, he first met the being who by her love and tenderness in after life has made a home for himself, happier even than that which childhood knew. There are certain feelings of humanity, and those two among the best, that can find no appropriate place for their exercise only by one's own fireside. There is sacredness in the privacy of that spot which it were a species of desecration to violate. He who seeks wantonly to invade it, is neither more nor less than a villain; and hence there exists no surer test of the debasement of morals in community, than the disposition to tolerate, in any mode, the man who disregards the sanctities of private life. In the turmoil of the world, let there be one spot where the poor man may find affection that is disinterested—where we may judge a confidence that is not likely to be abused.—*Light.*

THE POWER OF LOVE.

Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parries; fear he answers blow for blow; future interest he meets with present pleasure; but love, that sun against whose melting beams the winter cannot stand—that soft subliming slumber that wrestles down the giant—there is not one human being in a million, nor a thousand men in all earth's huge quintillion, whose clay heart is hardened against love.

Useful Hints and Recipes.

BISCUIT ICE CREAM.—Dry and pound two ounces of sponge cake, mix with a pint of custard, flavor slightly with lemon, sweeten and freeze.

CHOCOLATE ICE CREAM.—Mix two teaspoonfuls of cocoa in a gill of cold milk, stir it into a pint of cream or custard, add vanilla flavor and sweeten. Scraped and sifted chocolate, so as to bring it to a fine powder, can be used; but the cocoa is on all accounts best for this cream.

BROWN BREAD ICE.—This ice is made by adding dried and sifted crumbs of brown bread either to a custard or whipt cream. A quarter of a pound of crumbs to a pint of cream is sufficient. Some kind of distinctive flavor should be given to this ice—vanilla goes well, or a little liquor may be used. Sweeten to taste.

GINGER ICE CREAM.—Make a custard of a pint of cream and four eggs put to it. Cut up in small pieces two ounces of preserved ginger; add sufficient ground ginger to flavor well, and syrup or sugar to taste. Stir occasionally until cold, and put it into the freezing pot. Care should be taken to use fresh and good ground ginger, as otherwise it is apt to impart a mouldy kind of flavor.

PEACH ICE CREAM.—Break up a dozen ripe peaches, and boil them in a gill of water for ten minutes. Add a small pot of red currant jelly, and, when it is dissolved, put the peaches through a fine hair sieve; add syrup to give the required sweetness, a few drops of home-made extract of almonds, and a little lemon juice. This, when cold, with an equal quantity of custard or thick cream.

PEACH WATER ICES.—Prepare the peach pulp as above, using a pint of water and freeze.

VANILLA ICE CREAM.—This favorite ice is easily made. It is needlessly expensive to use the vanilla pod itself. To flavor a pint of custard a whole pod would have to be boiled in the milk. But, as the bright essence is often wanting in delicacy, and is not unfrequently merely an imitation of vanilla made from deleterious material, it is desirable to have a home-made extract. To make it, cut the pods into very small pieces, put them into a small bottle with a tablespoonful of brandy to each pod; let them stand for a week or longer, shaking occasionally. Drain the extract into another bottle, and keep well corked. The flavor of the vanilla pod itself will not have been exhausted by taking the extract, and, if boiled in milk, will flavor puddings, creams, custards, etc. Vanilla sugar is made by putting the pods into a closed jar of fine sifted sugar, and allowing them to remain in it for a week or longer. Afterward the extract can be made. There is a great difference in the quality of vanilla, and when it is deficient in flavor, it has, without doubt, been deprived of aroma by some such process as that of making vanilla sugar. Vanilla ices require a good custard, made of cream with four eggs to the pint, and to be well sweetened. Vanilla extract must be used with reference to its strength, and the flavor of it should be kept delicate. Should it be preferred to use the pod itself for flavoring, it is usual to strain the milk or cream in which it has been boiled in a strainer, coarse enough to allow the seeds to pass through, and thus a distinctive character is given to the ices. Water ices are occasionally flavored with vanilla, but are not to be recommended. For invalids and delicate persons vanilla is useful as it is a safe and light stimulant.

Any kind of fruit can be pulped and used as in these recipes, a little lemon juice, almond extract or orange-flower water being required to heighten the flavor of them.

Miscellaneous.

WINTER-GREEN.

E. W. GOSSE.

To-day the winter woods are wet,
And chill with airs that miss the sun;
The autumn of the year is done,
Its leaves all fallen, its flower-stars set,
Its frosty hours begun.

Should last year's gold narcissus yearn
For next year's roses, oh! how vain!
No brief dead flowers arise again,
But each sweet little life in turn,
Must shoot and bloom and wane.

Sweet, had the years that slip so fast
Brought you too soon or me too late,
How had we gnashed our teeth at fate,
And wandered down to death at last
Forlorn, disconsolate!

Surely before the stars were sure,
Before the moon was set in heaven,
Your unborn soul to mine was given,
Your clear white spirit, rare and pure,
For me was formed and shriven.

Ah! surely no time ever was
When we were not; and our soul's light
Made those cold spaces infinite
That lie between the years like glass,
Seen only in God's sight!

Howe'er it be, my one desire,
If chance has brought us face to face,
Or if the scheme of things found place
To store our twin hearts' light and fire
In strange foreseeing grace,—

Howe'er it be, for us at least
The woodland pathways are not dark,
New lights are on the boughs and bark,
And in the rainless sunshot east,
We hear a mounting lark.

WHERE ENGLAND FOUND HER VEGETABLES.

When Queen Catherine on one occasion expressed a wish for a salad, it is said that there were no materials in England with which to make it. According to Northwick, this was in 1509. If so, it must have been within a few months of the royal marriage, and the young king, to gratify the wish of his bride, forthwith sent over to Holland for gardeners to come and cultivate what was requisite for the purpose. Our native stock, as in the case of fruits, appears to have been remarkably scanty, and, such as they were, have been, for the most part, altogether superseded by foreign importations. We have, for instance, a native species of cabbage still found here and there in England growing wild; but of the 187 distinct samples mentioned in the *Royal Horticultural Society's Journal* for last July as having been under culture and examination at Chiswick, probably no one would own to any relationship with the scrubby little indigenous cabbage or colewort.

There is a species of carrot, again, indigenous to this country, and it would seem, indeed, to almost every other country where a light soil is found. In its wild state, however, it is scarcely edible, being strong and unpleasant in flavor, and dry and tough in substance. It has been said that the seed of the wild carrot, sown for two or three years in rich as well as light soil, will yield excellent roots. Those who have tried the experiment, however, emphatically deny the truth of this, and it is probable that all our present varieties came from abroad. Some have maintained that the cultivated carrot came originally from Flanders, and that it was first grown at Sandwich, in Kent, in the time of Elizabeth. Gerard calls the plant the Candia carrot, and seems to assume that the best sort came to us from Candia. Very much the same history may be given of the parsnip. This, also, is indigenous, but in its wild state is worthless, and our present edible sorts are from "over the sea."

Nobody knows precisely where the potato came from originally. It has been found apparently indigenous, in many parts of the world. Mr. Darwin, for instance, found it wild in the Chonos Archipelago. Sir W. J. Hooker says that it is common at Valparaiso, where it grows abundantly on the sandy hills near the sea. In Peru and other parts of South America it appears to be at home, and it is a noteworthy fact that Mr. Darwin should have noted it both in the humid forests of the Chonos Archipelago and among the central Chilian mountains, where sometimes rain does not fall for six months at a stretch. It was to the colonists whom Sir Walter Raleigh sent out, in Elizabeth's reign, that we are indebted for our potatoes. Herriot, who went out with these colonists, and who wrote an account of his travels, makes what may, perhaps, be regarded as the earliest mention of this vegetable. Under the heading of "roots," he mentions what he calls the "openawk." "These roots," he says, "are round, some large as a walnut, others much larger; they grow on damp soils, many hanging together, as if fixed on ropes; they are good food, either boiled or roasted." At the beginning of the seventeenth century, Phillips says this root was planted as a curious exotic, in the gardens of the nobility; but it was long ere it came into general use. Many held them to be poisonous, and it would seem not altogether unreasonably so, either. The potato is closely related to the deadly nightshade and the mandrake, and from its stem and leaves may be extracted a very powerful narcotic. In Burgundy, the adoption of the potato as food was for a time forbidden by law, being deemed "a poisonous and mischievous root." In England, prejudice against it was for a long time very strong, more especially among the poor. It was believed to occasion dysentery and leprosy.

Rhubarb we obtained indirectly from China. Modern Europe first became acquainted with it in 1535. Our garden peas are said to have come to us from France, and were first known as "Fulham pease, because the grounds about Fulham, neere London, doe bring them forward soonest." The introduction was probably in the reign of Henry VIII., whose honeymoon indulgence of his bride's desire for salad seems to have exerted a wonderful influence on English horticulture. In the reign of Elizabeth, however, they were still not grown to any great extent, though they seem to have been imported from Holland. Fuller says, "they were dainties for ladies, they came so far and cost so dear." Gerard says that there is one kind of pea indigenous to England. Beans we appear to have imported from Morocco, and the authority last quoted states that there is no difference between the garden bean and the field bean, except such as is to be attributed to cultivation and good soil. The kidney bean is also not a native of England. This, we are assured, was first introduced into this country from the Netherlands in 1509—another importation, therefore, in all probability due to Henry's horticultural enthusiasm at the time when he was a doting young spouse. It is a curious fact that the early introduction of the scarlet runner seems to have met with no little prejudiced opposition from an idea that the color of the flowers was due to blood.—*London Globe.*

THE WINTER HERE AND ABROAD.

We are now near the middle of our Winter, and yet the fields and the hillsides hereabouts present the appearance of Spring, and green spears of grass are frequent enough to make the turf almost like that of early April, while on some of these January days the atmosphere reminds us of the air of Spring-time. The plough could cut a deep furrow, and the roads are heavy with the mud which the loosening of the slight frost has created. The buds on the cherry trees have swelled, and green things seem to be growing in the open air. Our comparative freedom in this region from sharp cold and from heavy and lasting snow, makes our Winter remarkable when we contrast it with that which has now brought such inclement weather to European countries. The *Sun* of Jan. 7th says:

In England the new year opened with violent tempests, and during a fierce December gale the Tay bridge in Scotland succumbed to the storm, and what was boasted of as one of the greatest triumphs of modern engineering, proved its inability to resist the onset of the elements. In Ireland widespread distress appeals for public and private aid, the scarcity of proper fuel for burning being a serious calamity. "No amount of private charity can cope with the approaching famine in Ireland," writes Dr. McEvilly, the coadjutor of the Archbishop of Tuam. The annual crop reports of England show that the last year was remarkable for its lack of fertility. So far as wheat and barley were concerned, the crop was the worst in ten years at least.

On the Continent the Winter has been one of severity, and in some parts, of great suffering. At Paris the weather was sharp and disagreeable up to the beginning of the year, when it moderated so decidedly and suddenly that the ice in the Seine, over which people had for a month been crossing, broke up rapidly, and the river became a roaring torrent. The Rhine and Main are much swollen, and villages along these streams have been inundated. At Vienna a sudden thaw at the beginning of the year caused apprehensions of a serious flooding, the Danube rising rapidly and alarmingly. Thousands of people, the cable despatch informed us, spent New Year's night in watching to guard against inundation; but so far no great damage has been done.

A famine is reported in some districts of Bosnia, thousands of people being on the verge of starvation. In Russia the country between the Volga and Don is famine-stricken according to accounts from St. Petersburg, and hunger is aiding typhus fever in devastating the region. Christian missionaries in Turkey appeal for aid for the victims of the famine which is prevailing and increasing in northern Persia, averring that unless aid is promptly furnished, a great number of the population must assuredly perish.

The Winter, therefore, has so far proved more trying in the Old World than here. As is always the case, there have been heavy snow-storms in portions of the Far West, but up to this time we have seen none in the vicinity of New York, while the thermometer has not registered any remarkably low temperatures. On the average the first half of the Winter has been mild and open, and now we reach the middle of January with scarcely a trace of snow to be seen in the city streets, and little of it showing itself in the nighboring country.

OLD-FASHIONED GARDENING.

Under this head an article in the "*Nineteenth Century*" makes a plea for the old-fashioned flowers and modes of planting that have gone out in the prevailing new taste for carpet beds, of uniform color, leaf plants and masses of smooth scarlet, purple and white, of solidly planted flowers all of a kind. It contrasts these with the old walled garden, with its crooked peach and plum trees, with here a shady corner for lilies of the valley, and the sunny exposure where the autumn violets were the first to bloom. There was a wealth and variety of pot-herbs; one wall was crowned by a patch of yellow sedum; another was fringed with wall flowers, and the old bricks were often covered by a network of the delicate and beautiful creeper, "the mother of millions." There was the delightful smell of newly turned mould to mingle with the fragrance of a hedge of sweet peas, or of a bed of clovegilly flowers. Sweet William and mignonette filled the vacant spaces, and the bees from a row of straw hives were humming over all.

The larkspur and the lady slipper, the double poppy, double daisies, French marigolds, "with their strong heady scent and glorious show for color," in short the whole succession of flowering plants in the same bed, these made all the difference between the old flower bed and the modern "landscape" planting. An old English author, Parkinson, who writes himself "Apothecary of London, 1629," sets forth this succession of plants, "that do so give their flowers one after another that all their bravery is not spent." In Parkinson's day it was too early for the immense variety of roses; the damask and the briar rose and a few single roses were all that found a place in his list, but now the [illegible] roses which seem old-fashioned to-day. There were almost a hundred sorts of daffodils, which the "Apothecary" insists shall all be called by their Shakespearean name and not some of them "Narcisses, when as all know that know any Latine, that Narcisses is the Latine and Daffodil the English of one and the same thing. I would willingly, therefore, that all would grow judicious and call everything by its proper English name in speaking English, or else by such Latine name as everything hath that hath not a proper English name, that thereby they may distinguish the several varieties of things and not confound them." It is often asserted that vegetables formed a small part of the diet of Englishmen in preceding centuries—but it appears that they had all the vegetables now in ordinary (English) use, and more variety of salads. They used sorrel for sauce, and made tarts of spinach as well as of rhubarb and gooseberries. Red lettuce, red onions were grown in the garden, and a Spanish onion, which is "very sweete and eaten by many like an apple," was described. There is a curious mixture in the old book of fragrant scents from the garden, and the "vertues" of plants and herbs and the apothecary of Charles the First's time believed that "the flowers of the white kinde (lily of the valley are often used with those things that help to strengthen the memory and to procure ease to apoplectick persons." At those great houses, "where head gardeners are kept at a salary which would support two curates," the modern carpet beds of flowers are as much an appendage of style as the liveried footmen or the stables of sleek horses. But the home care of flowers, in the windows or in the yards of cities, as well as in the country plots, can gain much by a study of these old varieties in their blooming tangle among the grass-grown alleys, and whose very names bring back their fragrance to people who knew them in their youth.

Selections.

A dead man can drift with the current; it requires determination to pull against it.

Keep the fire of life bright at the centre, and all the experiences of earth will be powerless to kill, or even greatly to shake your peace.

To fill the sphere which Providence appoints is true wisdom; to discharge trusts faithfully and live exalted ideas, that is the mission of good men.

All mortals have a portion of sorrow. The brave bear theirs without repining;—vulgar minds couch beneath the load.

There is a secret power in the good man's presence which is felt by others, whether this power is ever explained or not. It is the mystery of godliness; and great is that mystery when, like an atmosphere, it compasses a minister of the Gospel.

A person under the influence of passion is in more danger of imposing upon himself, than is a sane person of being imposed upon by the subtle arts of the most designing. The angry man lays the snare that entraps his own feet. Truly he doeth not "well to be angry."

The modest deportment of those who are truly wise, when contrasted with the assming air of the ignorant, may be compared to the different appearances of wheat, which, while its ear is empty holds its head up proudly, but as soon as filled with grain, bends modestly down and withdraws from observation.

Murmur at nothing; if our ills are reparable, it is ungrateful; if remediless, it is vain. But a Christian builds his fortitude on a better foundation than stoicism; he is pleased with everything that happens, because he knows it could not happen unless it had first pleased God, and that which pleases Him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a father who will prove him with no affliction that resignation cannot conquer, or that death cannot cure.—*Lacon.*

Science and Art.

A pen, in the course of manufacture, goes through twenty-five different processes, takes four weeks to complete, and yet is offered to the general public by the gross at considerably less than a cent a pen.

Pope Leo XIII. has had executed for presentation to King Alfonso and his bride two very beautiful pictures in the finest mosaic, one representing the Square of St. Peter's at Rome, the other an elegant vase of flowers. Both pictures were made in the celebrated studio of mosaics at the Vatican. It was reported that the Pope would be represented at the Royal wedding by a member of the Sacred College sent from Rome expressly, but the report was denied and the statement added that it was not the custom of the Court of Rome to be represented on such occasions.

AUTOMATIC TELEPHONE SWITCH-BOARD.—In many cities, as, for instance, Washington and Albany, the plan of connecting all the telephones in use with a central office, and there arranging the wires so as to enable two subscribers in any part of the city to hold conversation, is common and popular. Where the number of persons using the telephone is large, however, a good deal of time and labor is spent in making the necessary connections. To obviate this drawback Messrs. Connolly & Tighe, of Pittsburgh, have invented what they call an "Automatic Telephone Exchange," for use in the central office, by means of which each subscriber can make his own connections. The device is thus briefly outlined in *The Pittsburgh Chronicle:* "Imagine all the wires or terminals coming nearly together in a circle, but, instead of a mere wire, the terminal is an upright bit of brass. Inside post, upon which is a horizontally revolving finger for each line. This finger is caused to revolve by electricity in a simple manner, and it exactly follows the movements of a hand on the dial which is in each subscriber's office, and which has the various numbers upon its face. Accordingly as a subscriber rotates his dial-hand, the finger he controls at the central office moves too. When he stops on any number the finger stops at the upright terminal of the line represented by that number. Electric devices are so situated that connection is made with that line. To operate these devices, each line has a 'ground' at the Central, and the machine is so constructed that by 'reversing' the current the central grounds are cut out, and at once the other subscriber's finger can reach it. Therefore, the two who are now talking cannot be surreptitiously listened to by others. At the same time all the other subscribers can be talking two by two."

Personal.

Jules Favre, the French statesman, is dead.

Rev. Dr. Rudder, pastor of St. Stephen's Episcopal church, in this city, died suddenly on Thursday morning, the 29th inst.

James Gordon Bennett has ordered a steam yacht to cost $150,000, and to be the fastest in the world. Her rig will be of the felucca pattern, and all her appointments will be of the most complete and luxuriant sort.

The seventieth birthday of Mr. Gladstone was celebrated at Hawarden Castle on Monday, Dec. 29th, all the members of his family being present. The tenantry of the Hawarden estate and the residents in the neighborhood had an opportunity during the morning of seeing all the presents Mr. Gladstone received during his progress through Scotland, and several of his birthday presents; these latter included an oil painting from the liberal Wrexham. There were also a number of complimentary addresses to Mr. Gladstone from various liberal associations in the country. The principal event of the day, however, was the presentation of a magnificent silver casket from the liberals of Liverpool. An address was given on behalf of the Liberal Association of that city, to which Mr. Gladstone replied at length.

Books and Periodicals.

AROUND THE WORLD WITH GENERAL GRANT. By John Russell Young. New York, Subscription Book Department, American News Department. Branch Office, 907 Arch St., Philadelphia. Sold only by Subscription, to be completed in twenty parts; price 50 cents a part.

The seventeenth and eighteenth parts of this remarkable work have been issued. Two more parts will complete the promised series. We have noticed the several parts, as they appeared, and our favorable opinion of the work expressed from the first, has been increased and strengthened with the perusal of every successive part. The present parts contain the greater portion of the thirty-seventh chapter, and the thirty-eighth, thirty-ninth and fortieth chapters entire, and the greater portion of the forty-first chapter. The first three of these continue the account of his visit to China, and the latter two, of his voyage to Japan and his reception in that remarkable country.

In the portion of these parts relating to China, we have a graphic account of the visit of General Grant and his party to Pekin, the Capitol of the Empire. They were most cordially received by the Prince Regent, and the greatest possible attention was shown them. It was in a somewhat remarkable interview with the Prince Regent, that the kind offices of General Grant were solicited by him in the settlement of pending difficulties between China and Japan, which were further pressed upon him by the Viceroy of Tientsin, by whom the party was also treated with the utmost kindness and favor.

In connection with their departure from China, they made a visit to the great Chinese wall at the point at which it touches the sea. Their subsequent voyage to Japan was pleasant, and the time on shipboard was taken up mainly with conversations in relation to public men and interests in the United States. The first place they reached in Japan was Nagasaki. They were received with much ceremony, and during their stay at that place, were furnished with what the writer calls a Historical Dinner, occupying six or seven hours and embracing as many as fifty courses The description of it is full and graphic. The closing chapter still leaves General Grant and party, in the Japanese waters. F.

THE LIVING AGE for the week ending January 24th, has the following noteworthy contents: The Functions of the Brain, by Dr. Julius Althaus, *Nineteenth Century;* He that Will not when he May, by Mrs. Oliphant, *advance sheets;* Buddha's First Sermon, *Fortnightly Review;* Bush-Life in Queensland, *Blackwood;* Adam and Eve, by the author of "Dorothy Fox," *advance sheets;* The Ticknor Library, Boston, *Saturday Review;* Mandrin, a Desperado of the Last Century, translated for *The Living Age* from *Figaro;* Small Talk, *Saturday Review;* The Animal Heat of Fishes, *Nature;* Irresolution, *Saturday Review;* A Feat in Triangulation, *Nature;* and the usual amount of choice poetry, etc.

The two serial stories above mentioned, one by Mrs. Oliphant, and the other by the author of "Dorothy Fox," have been recently begun, and the publishers present to new subscribers for 1880 the six numbers of 1879, which contain the opening chapters of both serials.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

THE CONTEMPORARY REVIEW. January, 1880. England in the Eighteenth Century. By Karl Hillebrand; Landlords and Land Laws. By Professor John Stuart Blackie; Justinian. By Robert Buchanan; Herbert Spencer on the Data of Ethics. By Professor Calderwood; The Letters of Charles Dickens. By Matthew Browne; The Character and Writings of Cyrus the Great, in connection with a recent Discovery. By Canon Rawlinson; The Relation of Animals and Plants to Time. By Professor Mivart; The Chinese Drama. By Robert K. Douglas; Philosophy in the Last Forty Years, First Article. By Professor Lotze; Contemporary Life and Thought in Russia. By T. S., St. Petersburg; Contemporary Life and Thought in Italy. By Signor Roberto Stuart; also, White Wings: A Yachting Romance, Chapters XVII. to XIX. By William Black. *From Cornhill Magazine.* New York: George Munro, Publisher, 17 to 27 Vandewater St.

THE NINETEENTH CENTURY. January, 1880. Russian Nihilism. By Fritz Cunliffe-Owen; George Canning: His Character and Motives. By the Right Hon. Viscount Stratford De Redcliffe; Athletics in Public Schools. By the Hon. Edward Lyttelton; Phædra and Phedre. By Lionel Tennyson; Purchase in the Church. By John Martineau: The Origin of Species and Genera. By Alfred R. Wallace; Dr. Abbott and Queen Elizabeth. By James Spedding; Old-fashioned Gardening. By Mrs. Paul; The Criminal Code, 1879. By the Hon. Mr. Justice Stephen; Atheistic Methodism. By W. H. Mallock; War Correspondents and the Authorities. By Archibald Forbes; also, Splendid Misery. By Miss M. E. Braddon, Chapters XXIX. to XXXIV. *From London World.* New York: George Munro, Publisher, 17 to 27 Vandewater St.

profusely illustrated. The contents are "Portrait of Peter the Great;" "The Flag of Peter the Great;" "A Wheel Around the Hub," illustrated, Charles E. Pratt; "Boozy Little Bat," illustrated, Charles de Kay; "New England Fences," illustrated, Rowland C. Robinson; "Louisiana," I, illustrated, Frances Hodgson Burnett; "Present Phases of Sunday-school Work," Edward Eggleston; "Edison's Electric Light," illustrated, Eugene Schuyler; "That Lass o' Lowrie's," Marie Mason; "Peter the Great," I., illustrated, Eugene Schuyler; "Success with Small Fruits," IV., illustrated—A Southern Strawberry Farm, E. P. Roe; "John Bright," with portrait; "A Remembered Teacher," William Cleaver Wilkinson; "The Grandissimes—A Story of Creole Life, IV., George W. Cable; "Port Fino," Richard Watson Gilder; "A Valentine," Laural Winthrop Johnson; "A Knight of Dannebrog," Hjalmar Hjorth Boyesen; "Notes of a Walker," I., John Burroughs; "The Political Outlook;" "Topics of the Time," "Communications;" "Home and Society;" "Culture and Progress;" "The World's Work;" "Bric-a-Brac."

ST. NICHOLAS for the same month, is a beautiful number. It contains "Frontispiece—the Princes in the Tower," after a picture by J. E. Milais; "Child-Songs—The City Child, Minnie and Winnie," Alfred Tennyson; "Jack and Jill," chapters V. and VI., illustrated, Louisa M. Alcott; "Prairie Squirrels," illustrated, Mary P. Thacher; "Winter;" "Saved from Siberia," illustrated, A. A. Hayes, Jr.; "Daisy's Mistake," illustrated, E. McKean Ely; "A Knotty Subject," illustrated, Charles L. Norton; 'Around and around a dusty little room," illustrated, Margaret Johnson; "A Faithful Friend," illustrated, John V. Sears; "Bobbing for Apples," Frank Beard; "How to Entertain a Guest," Susan Ann Brown; "Why Patty Spoke in Church," illustrated, Joel Stacy; "Hearing Without Ears," illustrated, Aunt Fanny; "The Hylas," "Celia Thaxter; "A Story to be Written by the Boys and Girls," illustrated; "Mary Elizabeth," Elizabeth Stuart Phelps; "Snow-Sports for Girls and Boys," illustrated, Samuel Van Brunt: "The Raven Uncle," illustrated; "A Picture with a Moral for Boys and Dogs," J. G. Francis; "Editha's Burglar," illustrated, Frances Hodgson Burnett; "Master Treborius," illustrated, W. M. Bicknell; "Some Wonderful Automata," Fannie Roper Feudge; 'Seeing is Believing," illustrated, J. S.; "Out at Sea," illustrated, Paul Fort; "The Children's Tally-ho," illustrated, S. W. Hallock; "An Only Child;" "Among the Lakes," Chapters IX., X., XI., XII., illustrated, William O. Stoddard;" "Quite a History," Arlo Bates; "The City Child," Alfred Tennyson; "For Very Little Folk, illustrated, Helen J. Ford; "Jack-in-the-Pulpit," illustrated; "The Letter Box;" "The Riddle-Box."

WIDE AWAKE for February has a frontispiece, illustrating an incident in the life of Queen Charlotte, for which Jennie M. Burr has written a poem entitled "A Crown and a Letter." The popular story writer "M. E. W. S." follows with an excellent story, "Granny Luke's Courage," illustrated by spirited pen-and-ink drawings. Miss Amanda B. Harris has a long, well-illustrated article concerning "A Chinese Mission School in Boston." Miss Lizzie W. Champney has a story about "Silver Boubright and her Rubber Baby," accompanied by pictures drawn by "Champ" from his experience in Brazil. "L. J. L." has an after-Christmas story "What Jennie did with her Christmas present." Mary Wagner-Fisher tells about "Nannette's Live Baby," and Kate Lawrence gives "The Other Side of the Story," for which Palmer Cox has made some very funny pictures. "The Jewelled Tomb," by Mrs. Curwen, gives an account of a famous structure in India, a model of which is shortly to be on exhibition at the Boston Art Museum. The two serials, "Five Little Peppers," and "Two Young Home-steaders," are full of interest, and the "American Artists" paper on Quartley, the marine painter, has a fine Isle of Shoals picture. The first of the "Concord Picnic Days," by G. B. Bartlett, is gossippy about Thoreau, and gives directions for a spirited out of-doors game called "Fast Runners." Poems, Pictures, Music and Tangles complete an excellent number.

Only $2.00 a year. Ella Farman, Editor. D. Lothrop & Co., Publishers, Boston, Mass.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, FEBRUARY 4, 1880.

THE SPIRIT OF MISSIONS.

We have received from a committee of students at the Theological Seminary at Princeton, a circular on the subject of Missions, to which we are asked in a private note, to call attention. The object of the circular is to invite correspondence with the students of the seminaries of other churches, in the hope of awakening greater interest, more especially in the Foreign field.

The Princeton circular inquires, what significance attaches to the unsettled convictions of *Theological Students* on the subject, and whether anything is indicated by the fact, that if little or no interest is awakened in the mind before entering the ministry it seldom springs up afterwards? These questions are certainly very pertinent. The first impressions of students upon this subject, not only affects the number of missionaries, but also the support of the general work by the Church. A young man, who settles down as a pastor at home, is apt to have his horizon bounded by the work immediately before him, and will fail to stimulate his people to give much for objects beyond. On this account it is urged with all propriety, that every young pastor should enter upon his ministry with his missionary policy as well defined as his Sunday-school or his prayer-meeting policy. Want of something of this kind has been the difficulty in our Church. Years were required to find some proper person to go to Japan, and now our people seem to be lagging in their duty of supporting him.

The circular before us has special reference to Foreign Missions, but its contents are equally suggestive, as far as the Home Field is concerned. The Presbyterian Church has lately been startled by the fact, that the increase of candidates for the ministry has not been sufficient to fill up the ordinary vacancies caused by death and physical disabilities, and that if things go on at this rate, there may be no succession. Besides, there are hundreds of ordained men, who are not doing regular work. Some of them are lying around waiting for a good easy thing to turn up, while at home and abroad the field is ripening to the harvest. Only two and one-half per cent. of their men are engaged in foreign lands. The cause of this is not to be found out on the periphery, but at some centre; and it is thought desirable to lay this bare, and promote greater efficiency. In this work the young men of Princeton have doubtless the help of their teachers.

It is wise to send this circular to other institutions, and ask "How are things with you? Can you help solve the mystery and correct the evil?" The Presbyterian Church is no worse than others in the particulars referred to above. How does the matter stand with us? We have perhaps not nearly so large a proportion of idle men, yet we have but one foreign missionary out of 700 ministers, and our pastors and people are not half alive to the extension of the Redeemer's Kingdom anywhere. Can the difficulty be in want of piety? "Is the *spirit of Christianity* essentially a missionary spirit; and does the lack of a missionary spirit argue a corresponding lack of Christian consecration? What do the facts in the past history of the Church indicate in this regard?"

There are Societies of Inquiry in the Theological Seminaries of our Church. The object of these societies is to study the field of the world; to see where and with what success different points have been occupied, and ask what doors for labor may be opened to us. To these societies, the circular of which we speak will doubtless be sent, and we urge our young men to give it due consideration. And we urge all our people to renewed interest in the subject.

"WEARING CAPS."

A correspondent wishes us to tell the readers of the MESSENGER something about "wearing caps," and urges as a reason for this, that some of the Tunkers wish to impose the custom upon the women of our Church. The scriptural warrant for the wearing of caps is supposed by the honest Tunker to be found, in what is said about the covered and uncovered heads in the 11th chapter of Paul's first Epistle to the Corinthians. Passing over the deeper significance of the Apostle's teachings, which gave occasion for his utterances on this point, it seems to us, that, even if the long and short hair natural to the sexes is not referred to, as many suppose; the argument of the text is no stronger in favor of a "caps" than "bonnets." To be consistent, our Tunker brethren should require their wives and daughters to wear some kind of veils, such as were used in ancient times by women to cover their heads.

We do not see how the idea ever came to prevail, that the garb of the Tunkers is apostolic. Without the least disrespect to the preferences and customs of any one, it seems to us, that Saint Peter or Paul or John, dressed in round-crowned broad-brimmed hats and in coats of the peculiar color and cut now in vogue among the Tunkers, would not represent them as they appeared to their fellowmen. They would seem to have put on the clothes of the early Puritans. The same would be true, if those women, whom the apostle commended in the Church at Philippi, were to come before us now in the black silk sun-bonnets and blue frocks and aprons, worn by the female Tunkers of the present day.

The sect of Tunkers, so-called at first in derision by the Mennonites, did not arise until the year 1708, when, like the Quakers, they adopted the plain dress then worn—the court dress, by the way, and they refused to follow changing fashions, although fashions have come around to them several times since. But the dress was not apostolic, and nothing would surprise them more than that any one of their members should appear at their meetings, clad in the habiliments of the primitive Christians at Antioch or Corinth. If they have scruples about clothes, no one will quarrel with them, but if they wish to enforce certain styles of caps upon others, they must find some other plea for it than divine injunction.

We have often thought, that a world of care and expense would have been saved, if Christians, everywhere, had kept up the simplicity of some of the sects; but if our correspondent's complaint is well-grounded, it only illustrates the fact, that those, who affect simplicity, may put more stress upon clothes than many who wear what other people wear without giving the subject any anxious thought. The garb worn may be exalted to the plane of religious merit, and become a principle, if not an article of faith.

The whole subject shows, that fanaticism may run in the way of simplicity as well as in any other. The tithing of mint and anise and cummin, may everywhere exclude weightier things. We do not know, however, that all Tunkers are as punctilious as those, of whom our correspondent speaks. One of the brightest recollections of our life—a perfect gem in the coronet of memory—is of an aged Tunker lady. She was a woman of marked character, and her sweet Christian influence, which has, perhaps, survived that of any belle of western Maryland, is showing itself upon the fourth generation of her descendants. She firmly believed, that trine immersion was the true form of baptism, and cared little for the pride of life, but no one could make us believe, that she thought any one's Christianity depended upon wearing a cap like the one adorned by her own benignant face.

It is well-known, that simple white caps were worn by young girls at confirmation, in all the early Churches of the Reformation. This custom still prevails among the Lutherans of Sweden, and in our own Church on the continent. It is still retained in some of our German congregations in this country. We are sorry, that it has been abandoned by our English-speaking people, but there is no authority for making it a binding ordinance, and the attempt to restore it, might, in this age of prejudice, be looked upon as a step in the direction of "taking the veil."

OUR PROGRESS.

To us, it is a source of much gratification, that we are permitted from time to time to note an increasing interest in behalf of our periodicals in different parts of the Church, and to report encouraging additions to their subscription lists. All our periodicals are meeting with increased favor, and the efforts put forth in their behalf, are attended with marked success. Our agents are, from day to day, sending in new subscribers, and some of the brethren, who have undertaken to work their own fields, are making similar returns.

Mr. Binkley, after closing out handsomely in Baltimore, spent a short time in the Riegelsville charge, of which the Rev. J. Calvin Leinbach is pastor. He has returned from that charge forty-one new subscribers to the double sheet "MESSENGER" and six to the "*Guardian.*" These, added to the number circulating among that people before, increases it fifty-six, all of the double sheet issue, and this, in a membership of one hundred and fifty, gives the paper access to nearly every family in the charge. This now has become the banner congregation. Will any other take from it this honor?

We are pleased to be able to add, that the Rev. J. M. Clemens, of Conyngham, Luzerne county, Pa., catching the spirit which has been evinced by other brethren to whom we have referred in our columns, has made a special effort in behalf of our paper among the people of his charge. He has already returned twenty-one new subscribers to the 'MESSENGER," and expects to add still further to their number. Other brethren also, we are informed, propose following the good example which has thus been set them, and should the interest and activity in behalf of our papers become general, they will soon be placed in a position to sustain themselves and add much to their efficiency and success. To reach this desirable point, however, as encouraging as our additions are, they must be still further largely increased. Let all engage earnestly in the work, and the desired end, will most certainly be eventually reached. F.

ARE ALL SOULS EQUALLY VALUABLE?

Our American Declaration of Independence asserts, as a self-evident truth, that all men are created free and equal. It may be political heresy to assert the contrary, but we confess that the proposition does not appear to us as "self-evident" as it does to some. As to *equality* among men, who believes such a "self-evident" fiction? Even if we admit that all men *are born* free and equal, they are still very far from continuing so. Inequality and dissimilarity of condition have ever characterized the human race.

We hear a great deal about the equal value of all souls in the sight of God, and that He is no respecter of persons. It is of course true, that the essence of all souls is the same; but how variant the development and application of its God-given powers! In one case, the soul, after coming to sufficient intelligence to get on through life, almost ceases to expand in thought and purpose, and lives cooped in its shell, more like an oyster than a man. Such a person may be of some use, but surely he cannot be of a high order of the human kind. In another case, there is the soul enlarged, not simply by what is called education, but by the transforming power of truth and the wisdom that is from above; there is a harmonious development of all the intellectual and moral faculties; there is no contracted vision, no narrow conceit or prejudice, but a continual increase of power to conquer all the demons of ignorance and gain the lofty position of freedom in the truth. The difference here is too great for human calculation. The least endowed and most uncultured soul is of immense value, and required the blood of the Son of God as the price of its redemption; but much more than that should be said of beings that were created in the divine image; and only they who apply themselves, and so use their native energies as *to make something of themselves*, can claim the respect and appreciation of God and all good beings.

To bring the matter right home, does not the Church, as it exists in the world, exhibit the difference of value in human souls? It is not to be disputed, that the worth of a congregation cannot be estimated by wealth and numbers, but by personal character. A congregation consisting of one hundred of devoted, intelligent and liberal-minded people is of more account in every way than a whole Synod of illiberal and narrow-minded people. There are congregations of one hundred members, who do, each one, more for the cause of Christ in the world than some entire Synods composed of undeveloped souls. The hundred are of more value than all those thousands. It matters not about the *essential* equality that exists between all men (if even that be so), the fact still remains that the few have become of greater value than the many. A few ounces of gold are worth tons of iron. A liberal, wide-awake Christian, one who feels the importance and responsibility of his calling, is of more value than a host of children in men's clothes.

In the next world, some think, this will all be changed, and that all the saved will then be alike. Not so; our Lord would not give one like Peter or Paul, for instance, for a whole congregation of saints that are only saved as by fire; and the difference will not cease to exist in the Church triumphant. The *final* reward will be in strict accordance with men's moral worth and works in the Church militant.

Then, what is the duty of the teaching and governing Church? Most evidently, to make souls as valuable as is possible by the means at hand. Are people ignorant, narrow, prejudiced, and of indifferent morals? Then let the teachers of every grade in the Church look to their office and *teach;* not only to save souls from eternal ruin, but to increase their value in time and eternity.

K.

Notes and Quotes.

The little poem entitled "Two Ways of Putting It," which recently appeared in THE MESSENGER, should have been credited to *Harper's Young People.* It came to us in some other paper, credited to the "*Christian at Work,*" and we were misled. We cheerfully make the correction.

The Roman Catholics have started a new Magazine, which is to be a counterpart of *Harper's Weekly.* It is called the *Illustrated Catholic-American.* One object of it is to "develop and foster a school of Catholic-American writers and artists," but its main design seems to be to meet and counteract the pictorial representations of Nast and others in the *Weekly.*

A singular complication of Ecclesiastical and Civil rule is presented in the case of Lady Mary Hamilton. She has asked authorization of the Pope to contract a new marriage with a Hungarian Prince. The Church finds no impediment, but the ceremony must be performed in some country where no civil marriage is known, since the law holds her to be still married to Prince de Monaco. The marriage will, it is said, take place shortly at Vienna, and the relation of the new husband and wife will be a kind of limited partnership; the recognition of it at least, will depend upon where the parties are.

The *Sentinel*, published at Carlisle, Pa., is quoted as saying: "Lieut. Richmond, of the 2d artillery, U. S. A., who was in command of the barracks just before its transfer to the Interior Department, has been detailed by the War Department, as professor of military tactics at Dickinson College." From this, it appears that military tactics are to be introduced into the Methodist College at Carlisle, and furthermore, that the War Department of the United States Government has supplied the teacher. Before long, we will find some of the other colleges that consider themselves less favored, raising a fuss about the matter, and asking what right the Secretary of War has to detail officers for such purposes. How would it be, if the Catholics should ask for a Lieutenant of the Regular Army to drill the boys of their schools?

Mr. Anthony Comstock has been successful in bringing some of the bogus Wall Street bankers to justice. "He recently exhibited to a reporter ten government mail bags, twenty-two cases and two large trunks, all of which were filled with the correspondence, lists of names and books that were taken from the four offices of Lawrence & Co., Allen, Jordan & Co., Adams, Brown & Co., and Barnes, Garrison & Co., No. 3 Broad Street, which were all under one management." Specimens of letters were published in the Philadelphia *Times*, last week, showing the verdancy of people who are beguiled by advertisements and circulars, to send money to these parties, in the hope of getting large returns. The United States Government, we are glad to see, has taken measures to prevent the transmission of lottery schemes through the mails, and we hope all forms of miserable swindling will be driven from the land.

Among the Exchanges.

The New York *Evangelist* goes into the following calculations:

"It has been estimated that it costs our government twenty-five hundred dollars and two lives to kill an Indian! It is estimated that there are about 350,000 Indians left in the United States. At this rate it would cost 700,000 lives and $875,000,000 to settle the Indian problem in that way. It would be interesting to know how much it would cost to train every Indian boy and girl to useful industry, and make good citizens of them."

The *Churchman* gives some more figures in regard to ecclesiastical changes during the past year, which may be interesting to our readers. An examination of statistics, will show that the unheralded transitions in other churches are after all eminently larger than they ever have been in our own. The *Churchman* says:

"The last published minutes of the Congregational Conference and Association of Connecticut present some statistics that are noteworthy. They fairly supplement what we lately had occasion to say touching the accessions to our ministry from the ministry in other religious bodies.

"These minutes contain carefully compiled estimates, exhibiting the relative increase, in Connecticut, of Congregationalists, Methodists, Baptists, and the Protestant Episcopal Church, in the twenty years preceding 1879. This relative increase is as follows: Congregationalists, twenty per cent.; Methodists, thirty-four per cent.; Baptists, thirteen per cent.; Protestant Episcopal Church, sixty-nine per cent. Were the three first named bodies treated as composing one communion, then the increase of this body would be somewhat less than *sixty-two per cent.* as against our *sixty-nine.*

"During the same period *twenty-six* ministers have withdrawn from the Congregational communion and gone elsewhere. Of these, *one* became a Baptist; *two* became Unitarians; *four* adopted "liberal views," whatever those may be; *six* entered the "Catholic Apostolic" ministry; and *thirteen*—one-half the whole number—sought our own.

"On the other hand, *twenty-five* from other bodies entered the Congregational ministry. Of these, *nineteen* had been Methodists, and *one* came from us."

The same paper shows, that the visit of the Magi to the Child Jesus gave no evidence in favor of Mariolatry. It says:

There is one feature in the visit of the magi to the infant Christ, which has not attracted sufficient attention. Roman Catholics are always ready to remind us, that one of the offerings of the magi was frankincense. They, of course, insist that they brought a censer with them, and incensed the manger and its surroundings. But of one thing we are profoundly certain. If the magi had any modern Romish proclivities, they never would have utterly forgotten, as they did, all homage to the Virgin Mary. But they seem to have bestowed on her not so much as the slightest tribute, which, as Orientals, would have been to them an easy, almost a natural, act of deference. They expended all their reverential emotions on the Infant, and on Him alone. When they entered Jerusalem, their immediate and earnest inquiry was: "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." Not a word fell from them about any other personage, who was to receive reverential honors. When the star had conducted them to the object of their long and laborious journey, the assurance of the evangelist is, that they exhibited the same proclivity which had previously marked them: "And when they were come into the house, they saw the young Child, with Mary, His mother, and fell down and worshiped Him." It is Him again, and Him exclusively. To us this is a plain admonition, that Christian worship should go in *one* direction, and not in *two.*

Communications.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

The Missionary's Life in Oregon.

We take the liberty of publishing in this issue a private letter from one of our missionaries in Oregon, the Rev. John Gantenbein, translated for us by the Rev. F. Fox, to whom it was addressed some time ago. It speaks for itself, and will, no doubt, be read with deep interest and emotion by the members of our Church generally.

Dear Bro.:—Through a postal card from the Superintendent of Missions, Rev. Dr. Theo. Appel, of Nov. 15 last, I have been informed, that the Executive Council have voted Bro. Mechtersheimer $200 per annum, as missionary to Walla Walla and that I should inform the brother of the act, and have him return to his work and go on. But money there came none, and none has reached us up to date, although I had repeatedly stated that Bro. Mechtersheimer could not return to Walla Walla with less than $100 cash in hand! But that he might not consume his precious time in useless waiting, he went about missionating at Damascus, Sandy Ridge and Cornelius. A powerful rain set in, and Bro. M. had no umbrella. His boots gave out, and, therefore, no other alternative was left me but to go his security in the purchase of these necessaries, and despite the torrents of rain, we proceeded to *Damascus*.

This is the name of a postal station twelve miles south-east from Portland, east of which, within the circuit of six miles, there live, perhaps, fifteen German families, who are permanently settled here. They are all Protestants, but, of course, from different provinces. Three of these families are Swiss, several are German Bohemians, and the majority from North Germany. A number of them are decidedly Christian, and thus far attached and committed to us, whilst ere this they sought spiritual aid elsewhere. Several miles farther east, on an eminence, beyond the Deep Creek, is Sandy Ridge. Several sections of land there are exclusively occupied by Reformed families Proceeding from here four miles in a northerly direction, we reach a town in embryo and the Sandy Ridge post-office. Near by, a bridge leads through a deep ravine over the Sandy river, which rushes from the glaciers of Mount Hood toward the Columbia. In this locality we also discover from twelve to fifteen German families. We have held various services about this district of country, and with commendable encouragement by the settlers. Now, in the house of my own brother, and again at Sandy Bridge school-house, in the town of Sandy, or in the Sandy Ridge school-house.

Last June, Bro. Lange visited every family, and for several days long waded through deep mud and high water from house to house, until evening, drenching wet up to his waist, when he reached my brother's house. When Bro. Mechtersheimer visited here, the first time, he got lost in a thick primitive forest of seven miles' length, and the shades of night closed around him. He could only grope his way along by the reflection of moonlight on a water brook, but whenever he sought to divert his course, old fallen trees and impenetrable brushwood obstructed and forbade his progress. In this condition he became bewildered, and losing presence of mind, he stumbled from one mudhole into another, so that his bootlegs were filled with slime, and he was obliged to use his long arms as fore-feet, and thus make his way as best he could through the forest. Arrived at the Sandy postal station, all over covered with mud, his clothes ruined, the people at that place had compassion upon him, and even Herr Baron von Scholai, who has retired to these wilds from Austria, undisturbed by the turmoil of life, to spend the rest of his days, put his own dry clothes on the brother, and ever since has evinced great respect for our heroic pioneer missionary.

For this missionary field of thirty or forty families east of Damascus, we have no missionary yet. Just now this promising field is open to us as a Church, but how long it will continue so, we don't know. Of us three, who labor in the Willamette valley, none can serve it, without neglecting work nearer by, and, perhaps, also, more important at the present. The Missionary Institute of St. Chrischona, in Switzerland, offers to send a proper man over, if our Church in America will furnish his traveling money from Philadelphia to his destination, say $100, and an additional $100 per annum toward his support in the field. Is there no one in the Reformed Church, who will respond, and, for the good Lord's sake, say: "I will pay that money," and thus lay the foundation stone for our Zion in the north-eastern end of Clackamas, Oregon? Oh, Lord, who leadest the hearts of men like water brooks, behold our need, hear our weeping prayer, and answer in much mercy the petitions of Thy servants!

Bro. Mechtersheimer has returned from the Clackamas county mission field, but no money yet from the Board has been received. (The Board has, since the writing of this letter, Sept. 22, sent the brother some money.) What was to be done? Counsel again together and seek other means of relief. The case became critical. Every day the frost threatened to stop navigation above the Cascade Mountains, and then the journey of 270 miles will cost five times the amount it now costs, and the worst in the whole matter is not to have the means to pay your way! He starts out afresh, and this time toward Cornelius, twenty-four miles west of Portland, along the Western Oregon Railroad, where we have a small congregation of twenty confirmed members, and concerning which you have already read. Having held service there last Sunday, he returned on Monday, but I could not suffer him to wait any longer here, and, therefore, borrowed $25 of one of our members for him, and then, on Tuesday evening, we picked up his leather valise, and, between us, carried it to the steamer, which, in the morning early, proceeded to Walla Walla with our much afflicted, wayfaring, *neglected* missionary.

Before parting with the brother, he remarked: It is already over a quarter of a year since I left Walla Walla, and the Board of Missions has practically made of me a helpless wanderer. Alas! I replied, with a heart filled with the humiliating feeling of sorrow, is it possible? How time flies! Bro. M.: Oh, how discouraged I have been. Ans. Yes, dear brother, I have noticed it all, when first you entered my house, but be of good cheer; our fathers' God is yet alive, and Jesus reigns! Oh, do not be discouraged, the battle ne'er give o'er! In similar circumstances, forsaken by his Church, the most experienced missionary would not have fared any better. Bro. M., in the missionary work we penetrate from underneath upward, through defeat we obtain the victory, the greatest seeming defeats in God's kingdom are splendid triumphs. Christ was vanquished on the cross, and apostles and martyrs sealed their faith with their heart's blood, and yet behold the victory of their faith! The blood of saints has become the seed of the Church. Our faith is our victory, and if you believe, you shall yet see the salvation of the Lord in your success at Walla Walla! Of course, you cannot help but cherish peculiar feelings upon your return to your battle-field? Bro. M.: I hardly know how I feel or what to say; I feel, indeed, very peculiar. Ans.: All that is born of God overcomes the world, and I repeat, our faith is our victory, and that has overcome the world. Mark you, this will also triumph in Walla Walla. The Germans at Walla Walla will admire and appreciate the tenacity and perseverance of Christian missions, when you shall begin anew; for in the eyes of the children of this world pluck is held in honor. Bro. M.: I seem to myself another man, entirely changed. Ans.: We bear our treasure in earthen vessels. Also, our new life has a temporal cast, so to speak; a real human side, subject to change, especially when constrained into entirely new relations of life. But whatever betide, we shall not utterly be cast down, if we do not lose our hold upon the Lord Omnipotent! Bro. M.: Oh, yes, this union with the dear Lord is yet my portion, and that is my great comfort and hope, that I may persevere and prevail.

It was high time that Bro. M. made his departure; for since, then very cold weather has come upon us; the sleighs make merry jingle with their bells through town, it being only the second heavy frost and snowfall since our dwelling out here, and all navigation on the upper Columbia has ceased. But those $25 have to be paid back by the 1st of January. And while I am seated in my own comfortable study and write, and behind me the fire burns lively, I think of Bro. Lange's cracked, airy study, which is nothing less than a high board shed, and in which many copies of the *Kirchenzeitung* and *Messenger* have served a very peculiar, but nevertheless, noble purpose. I had taken large packages of them with me from Philadelphia *via* New York and Panama; for I contemplated to engage with them in an important enterprise, and my good wife, whenever looking about in my study for old papers to cut dress patterns out of, with sacred caution, would keep hands off these relics. But a few weeks ago, Bro. Lange came to me and asked for old papers to stop up the many cracks and holes in his shed study, and then to paper-hang it all over. This was a serious request, to give up my time-honored friends, those good papers! and quite a heart-struggle ensued. The prime object in preserving these venerable sheets was brought to a vivid recollection, and the possibility and impossibility of ever being able to carry out my pet scheme, surveyed, and with the conclusion, that perhaps, in my lifetime way out here, I shall not find time to make any better use of the same, I mustered courage enough to part with my treasure—these Church papers. May they largely contribute to the comfort of Bro. Lange's consecrated body to the Lord! May they also acquaint him with our hot Church conflict during the last twenty five years, and not hinder him in appropriating also the fruits of the peace resolutions, which I have just read, to my great satisfaction and joy!

Brethren, Prof. Lange is the honored nephew of Dr. Schaff's commentary Lange fame, a classical scholar, good musician, and able preacher—a young man condemned to bachelorship by force of circumstances—a faithful missionary in our remote western parts—he has seen better things in the cultivated fatherland, but denies himself thus for Christ's sake the ordinary comforts of life, which you so richly enjoy. Such are the men, who are laying the foundation of the Reformed Church in these wilds. And do you appreciate their toil and Christian heroism? But if so, why do we never see acknowledgments of missionary money contributed by ministers? What answer may we expect to our petition: "Lord, let Thy kingdom come!" by performing simply the very easy and cheap labor of pronouncing this petition, and were it a thousand times a year! Let the ministers first become generous contributors towards the bleeding cause of missions in the Reformed Church, and the people may follow the good example What you would have others do, do first yourself. We are hopeful of better days to come. May they come, and that right early! Amen.

Your brother,
J. GANTENBEIN.

THE BOSTON MISSION ONCE MORE.

In his reply to our article on the Boston Mission, S. says: "Pastor Schwartz does not ask to be appointed and supported as a missionary. Thus far he has been taking care of himself, and proposes to do so in the future. What he needs, and what his friends are asking for him, is, that he be helped just now with some money, by which his very valuable church property may be saved." We wonder whether S. is not here repeating that distinction without a difference which the Board of Missions and the Church have always made in the way of Church extension.

What, after all, is the work of Missions, if it is not to organize churches and sustain them until they become self-supporting; and to come to the rescue of such as, through misfortune of any kind, have been so weakened as to be rendered unable to support themselves. This being the case, what is the difference, practically, whether such churches appropriate whatever funds can be raised to the support of their pastor, and the Board of Missions appropriate an equal sum annually for the liquidation of the church debt; or whether the order is reversed, the congregation appropriating what they can raise toward the payment of their church debt, and the Board an amount sufficient to support their pastor?

We are well aware, that, in such cases, where the whole or part of the pastor's salary is paid by the Board, order demands that he should be commissioned, and thus made amenable to the Board; and we see very clearly, that this would not be advisable in the case before us.

But cannot this case be met in another way? We think it can; and that safely and profitably to the Board, and to Bro. Schwartz and his people. For example, it is felt by all that an English interest should be organized in Boston as soon as possible. The Boston church, according to the statement of the retired Superintendent of Missions, is so constructed that it could easily be made to serve the purposes of two congregations, at least for a time. If this be so, then cannot the Board covenant with that congregation, that, in lieu of the right for the use of their church for such English interest, until they become able to build for themselves, the Board will appropriate, annually, such an amount as may be agreed upon, for the payment of their church debt. In this way Bro. Schwartz and his good people would be helped in their pressing need; while, at the same time, an important point would be gained in the interest of an English mission in Boston.

But this needs money; just what the Board feels it has not got to spare. And hence, it does not feel safe to offer the much-needed help. But we still believe, that if the Boston church is saved, it must be saved through the Board of Missions.

We wonder greatly whether the feeling is not pretty general, that, if the Boston Mission is as important a field (and we firmly believe that it is) as it is represented to be, the Board ought to take it in hand, and challenge the Church with an earnest call for speedy relief.

While we would not think of recommending, that "holy recklessness" of which S. speaks, we would still venture to suggest, that it would be well, if the Board would, "in faithful prayer to the Great Shepherd of the sheep," that He would move the people to come to the rescue of this perishing flock. shoulder the burden, and then loudly call upon the pastors throughout the Church earnestly to entreat their people speedily to come to the help of their brethren, who are so much in need. The importance of the interest is surely worth the effort; and defeat would, in our judgment, be more honorable, in this case, at least, than the want of organized action.

The theory of "S." seems to be, that the church in Boston is a case at once so critical, and so urgent, that it cannot be met in the regular way, and, therefore, impliedly, at least, applies the old and dangerous adage, that "necessity knows no law." If he has forgotten that sound philosophy, which teaches, that the more critical and urgent the case, the more perfect must be the action, by which it may be met, he will soon be reminded of the truthfulness of that other saying, that "everybody's business is nobody's business."

"S." seems to have entirely misunderstood us, when he speaks of the prudent giver. No thought was more foreign to our mind, than that the prudent man would not give alms, because others would not give; but rather, that he would not apply his gifts, where it was more than likely, that they would not only accomplish no good, but where they would, perhaps, do harm only. The servant with the five talents, had he allowed his zeal to increase his trust, so to eclipse his judgment as to make so "reckless" an investment as to lose all, would, doubtless, have received no better reward than did he with the one; who, for fear, buried it in the earth and made *no* effort to increase it.

The gospel truly would have us to be "zealous," but not without "*knowledge*." And, therefore, if we may know no *more*, let us at least know *this*. Let there be opened in the MESSENGER a column in behalf of the Boston Mission, and let the amount needed to help Bro. Schwartz and his good people out of their trouble be stated, so that all may know how much is required. And let what has already been given be reported, and allow that column to remain open; in which all contributions for its relief are reported. Then we have a challenge, an aim and a provocation to good works, all which, it is only too well known, we all so greatly need to stimulate us to action.

A. B. K.

THE BENEVOLENCE OF THE REFORMED CHURCH.

On receiving the Minutes of the Eastern Synod, a few evenings since, I felt a desire to know unto what degree of liberality, in the work of the Church, our membership had attained. The result, as the figures will show, is truly wonderful. It is quite evident how we, as a Church, are self-sacrificing—how ready we are to give, as freely we have received. If the fasting and prayers of some of our charges are anything like an exact equivalent of their alms, what a record they must have in heaven! It can, too, be readily seen, whether the membership are not being overtaxed by the demands of the Church in her great work; whether or not the Synodical and Classical assessments are too large; what the Synods, Classes and charges are giving as compared the one with the other. Many more things can be learned from these figures, but it is not well to have too many lessons in one day. So let us take to the figures, and see what we have done as reported of the last year. Let us keep in mind, too, that these several sums include all the benevolent funds of the Church for all benevolent purposes.

Name.	Members.	Beneficiary Contribut'ns.	Average per Mem.
Eastern	65,607	$19,824.00	.30,2
Ohio	20,954	9.089.09	.44,3
North West	21,509	13,342.00	.80,6
Pittsburgh	10,808	5,180.00	.47
Potomac	26,681	11.471.00	.42,9
East'n German	9,183	3,331.00	.36,2
Grand Total	154,742	66,237.00	.42,8

(*To be continued.*) H.

SUNDAY SCHOOL CONVENTION OF TOHICKON CLASSIS.

A Sunday School Convention of Tohickon Classis will be held in the St. John's Reformed church, Riegelsville, Bucks county, Pa., on the 24th and 25th of February. It will open on Tuesday at 7 o'clock, P. M., and be in session over Wednesday. The following subjects will be discussed:

1. What is the relation, which the baptized, but unconfirmed, child sustains to the Church? 2. How should Sunday School Teachers be inducted into office? 3. Would it be advisable to call upon male teachers and larger scholars to lead the Sunday School in any of the services? 4. Family nurture in its relation to the Sunday School. 5. The Sunday School Library and Literature. 6. Attendance and Government. 7. The pastoral work of the Sunday School Teacher. 8. Should Sunday School Benevolence be applied to one particular object, or distributed among the different objects of benevolence in the Church? 9. The Sunday School Lesson and its Preparation. 10. How can the Catechism be made to occupy its proper place in the Sunday School?

Those appointed to read a paper on the respective topics have been notified of their part, but the subjects are here given in order that each member of the Convention may prepare himself to engage in the general discussion.

The ministers and delegate elders of Classis, and the superintendents of schools within the bounds of Classis, who are members of the Reformed Church, or such members of the Reformed Church, as may be delegated by any of the said schools to take the place of the Superintendent, constitute the membership of the Convention. A punctual attendance is desired, as the election of officers for the year will be first in order.

A. B. KOPLIN, President.
N. Z. SNYDER, Secretary.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

As our readers are aware, the interests of the Reformed Church in Marietta, Pa., after suspension for a number of years, have been revived under the auspices of the Lancaster Classis. A new congregation was organized over a year ago, and after being ministered to for some time by supplies, the Licentiate S. P. Brown was ordained to the holy ministry on the 9th of November last, and placed over the congregation as its pastor. We are pleased to learn, that the congregation is full of promise. Thirteen persons have been added to the membership since the present pastorate has been formed; and the prospects for a still further increase are encouraging. It has a promising Sunday School, with an efficient corps of teachers connected with it. An entertainment, of a literary and religious nature, was given by the school on Christmas evening. Both teachers and scholars participated in the exercises, which were highly appreciated by all who attended on them.

The post-office address of Rev. T. R. Dietz has been changed from Sprankle's Mills, to Punxatawney, Jefferson county, Pa.

The 19th of January last was the forty-fourth birthday of the Rev. E. D. Miller, pastor of the Ringtown charge, Schuylkill county, Pa. The members of the charge took advantage of it, to give him some tangible evidence of their appreciation of his services. During the day, the parsonage was full of visitors. A comfortable dinner, which had been provided by the ladies, was enjoyed by all present. They afterwards engaged in making presents, accompanied with a few short and appropriate addresses, the whole being brought to a close by special devotional exercises.

In the evening, the young folks, composed of the members of the missionary society, made a surprise visit to the parsonage. In a neat little speech, the President of the society, presented the pastor, in the name of his companions, with a purse filled with silver coin. The pastor, of course, replied as best he could, expressing his gratitude for the kind interest manifested in his welfare and comfort After spending some time pleasantly together, the company retired.

The result of the doings of the occasion to the pastor financially was fully to the value of $75, nearly the one-half of which was in cash. Only a short time previous to this occasion, the members of the New London congregation presented the pastor with a good overcoat. For all these favors the pastor is truly grateful. He has now served the people nearly six years, and his labors amongst them have been attended with encouraging success. He has at present a catechetical class in each of the congregations of his charge, comprising together about thirty-five persons, among whom are six married persons.

The Sunday School of St. John's church, Milton, Pa., of which the Rev. S. B. Shafer is pastor, held a Christmas jubilee on Christmas night. The exercises consisted of Scripture recitations and carols by the Sunday School, and solos, quartettes, and chorusses by the choir. The church was handsomely and appropriately decorated. The whole is said to have been a decided success.

The members of the church made their pastor a surprise visit on New Year's evening. They brought with them and left at the parsonage, many articles useful and indispensable in housekeeping, besides tokens of love for the little ones of the family. The evening was very pleasantly spent in social intercourse, a number of the ladies favoring the company with excellent music. Just before the visitors returned to their homes, Elder Charles Newhard, in the name of the congregation, presented the pastor with a purse containing $20. It was raised by the individual effort of one of the young ladies. The pastor and his wife duly appreciate the kindness of their people, and are truly thankful for the favors received.

SYNOD OF THE POTOMAC.

In connection with a communion held in the church at Smithfield, Va., Rev. C. G. Fisher, pastor, on the 18th of January, four persons were added to the membership, one by confirmation and three by certificate, one of the latter from the Lutheran Church.

WESTERN CHURCH.

The post-office address of the Rev. David P. Lefever has been changed from Essex, Page county, Iowa, to Imogene, Fremont county, Iowa, the latter being a new post-office and more convenient to his residence.

We are pleased to learn from the pastor of the church at Wilton, Muscatine Co., Iowa, Rev. S. C. Long, that he is much encouraged in his work among his people. They did not fail to observe the Christmas season in an appropriate way. Their church was dressed in very neat holiday attire, embracing the usual amount of evergreens, intermingled with a number of appropriate mottoes. The time-honored Christmas tree, which has become indispensable on such occasions, was found in its place. The services, also, embracing singing, recitations by the children, and addresses by the Assistant Superintendent and pastor, were interesting and appropriate. The whole occasion formed a pleasant epoch in the history of the congregation, which will be long remembered by all who were privileged to be present.

Those, who are wont to scan the marriage notices in our columns, will have observed, that the young pastor recently took unto himself a wife, from among the fair daughters of our city. On his return to his people, with his companion, they did not fail to show them their kind appreciation of their pastor's services. Though the roads were almost impassable, yet, on the day after their arrival, quite a number of the members of the charge brought a variety of articles to the parsonage, such as are greatly needed by those about to commence the important duties of housekeeping. The several departments of the house gave evidence of what liberal hearts and willing hands can do, from which the culinary department and even the stable are not to be excluded. Of course, the occasion could not be allowed to pass, without some little demonstration, adding to the pleasure of both givers and recipients. A sumptuous dinner, prepared by fair hands, was partaken of, at the close of which, several pieces of furniture and articles of housekeeping, were formally presented to the pastor. The Rev. H. Keller, of Maquoketa charge, being present, was the spokesman of the ladies on the occasion. The pastor is much gratified with these manifestations of interest on the part of his people, and is thereby encouraged to engage vigorously in the responsible work committed to his hands.

In connection with the late communion occasions, four persons were added to the church at Fostoria, Ohio, Rev. A. Castleman, pastor; three to the Millerstown congregation, St. Paul's charge, Ohio, Rev. W. M. Andrews, pastor; and seven to the church at New Jefferson, Ohio, Rev. F. F. Cristine, pastor.

F.

ALMANACS FOR 1880.

A small supply of the English Almanac still on hand. Please send for them. Prices as follows:

12 copies,	$0.60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage.

Married.

At Lansdale, Jan. 24th, 1880. by Rev. H. F. Seiple, Mr. Frank H. Fluck to Miss Elma S. Bean, of Hilltown, Bucks Co., Pa.

Near St. Clairsville, Bedford Co., Pa., Jan. 22d, by Rev. D. N. Dittmar, Mr. Jonas Claycomb to Miss Annie Feather, both of the vicinity of St. Clairsville.

On the 22d of Jan., 1880, at the home of the bride, by Rev. Z. A. Yearick, assisted by Rev. Wm. C. McCool, Mr. John Oldt, of New Berlin, Union Co., Pa., to Miss Mary Jane Carl, of Turbutville, Northumberland Co., Pa.

On the evening of Jan. 29th, 1880, at the residence of the bride's mother at Pottstown, Pa., by Rev. L. K. Evans, assisted by Rev. Jacob T. Miller, Mr. T. Jefferson March, of Limerick Station, to Miss Emma C Kulp, of Pottstown.

On the 27th inst., at the residence of the bride's parents, by Rev. J. B. Thompson, Mr. B. T. Coleman to Miss Alice F. Downs, both of Limestone Township, Clarion Co., Pa.

Obituaries.

DIED.—Near Middleburg, Franklin Co., Pa., Nov. 24th, 1879, Mrs. Margaret P. Martin, wife of Mr. William Martin, aged 32 years, 5 months and 7 days.

The deceased united herself with the Reformed church at Middleburg, in April, 1878. Her membership in the Reformed Church was thus of short duration; but during this period of our acquaintance with her, we believed her to be a devoted, consistent and exemplary Christian woman. Her sickness lasted but a few days; in the midst of life and life's toils and cares, she was suddenly called away to her reward, leaving a sorrowing husband and five children to mourn her early departure.

A large concourse of friends and acquaintances followed her remains to their last resting place, where we tearfully laid them in the grave, "Looking for the general resurrection at the last day, and the life of the world to come, through Jesus Christ our Lord."

S.

DIED.—At Reading, Pa., Jan. 21st, 1880, William Ermentrout, Sr., aged 80 years, 1 month and 9 days.

The deceased was born at Womelsdorf, Berks Co., Pa. and was baptized in infancy by Rev. Dr. Hendel, and confirmed by him in 1815. In 1824 he was married to Jestina Silvis, by Rev. Charles G. Herman, at Kutztown. The children, eight sons and two daughters, except one son, survive him, as also his bereaved widow now seventy-five years old. He removed to Reading in 1827, where he resided until his death. He always evinced an active interest in the welfare of the Church, both in a private and official capacity. He was an humble, attentive and devout worshiper. If at any time his place was vacant in the sanctuary, no one ever ascribed it to a want of interest, but to a providential necessity. His piety was felt no less in the family, and in the world, than in the Church. Without any attempt at parade, he bore about in his spirit "the marks of the Lord Jesus." He will be greatly missed by his pastor, his family, the congregation, and the world. His illness was brief. In passing through the entry of his residence leading to his bed-chamber, he bowed on the stairs as if in prayer, and lo, he was not; for the chariot of the Lord gliding noiselessly by, had taken him. "Blameless in life, peaceful in death, the memory of the just is blessed. Amen."

DIED.—At Sharpsburg, Md., Jan. 20th, 1880, Mrs. Nancy Zentmyer, aged 67 years, 5 months and 5 days.

The deceased lived the greater part of her life-time at the place where she died. Her husband departed this life a long time ago, and her only son left her home early, and resided in the West. She has accordingly lived by herself for many years, with only a few near relatives living in the neighboring State of West Virginia. During these long and lonely years, she has been a member of the Reformed church in Sharpsburg, Md. By this she stood faithfully and firmly, and conscientiously availed herself of its means of grace to the last, receiving the Holy Communion on her sick bed only the Sunday preceding her death, after it had just been publicly administered to the congregation.

Her steadfastness in the faith, and her devotion to her Saviour, in her own humble way, was commendable in her life and worthy of imitation. She will be missed in the congregation to which she belonged, and by many others in the community, on account largely of her unpretentious and quiet, but kind and sympathetic disposition and life. She was sick only a short time, having contracted a severe cold, which terminated in her death. Her son in Kansas was notified of her illness, and came to her bed-side only in time to see her breathe her last, and too late to be recognized by her. On the afternoon of the 22d, after the usual service in the church, including a sermon by the pastor, Rev. A. C. Geary, from the text, Phil. 1: 21, she was buried alongside of her husband, in the old grave-yard adjoining the Antietam National Cemetery, with the assurance, that our loss is her gain.

A. C. G.

Acknowledgments.

ST. PAUL'S ORPHAN HOME, BUTLER, PA.

(*Christmas Offerings*).

Received from St Mark's S Sch, Cochranton, Pa, per Rev J M Pontious,	2 20
Stoystown, Ref S Sch, Stoystown, Rev J S Wagner,	6 70
Mt Tabor cong,	3 83
Frieden's do	2 00
Hooverville cong,	1 82
Somerset do Some't, Pa, Rev A E Tru'l,	12 50
Centerville, do	10 70
Levansville do	7 58
Orphan Box, Grace Church, Pittsburg,	56
Emmanuel charge, Rev J H Snyder,	28 81
2d Greensburg chg, & S Sch, Rev J W Love,	25 00
W R Barnhart, Greensburg, do do	2 50
Pattonville, S Sch, Bedford Co, Pa, per A Haderman,	5 00
Ref S Sch, Bedf'd, Pa, per Jo'n P Reed, Esq,	40 00

Pittsburg, Pa. B. WOLFF, Jr., Treas.

Youth's Department.

"THEY SAY."

"They say!"—ah, well, suppose they do!
But can they prove the story true?
Why count yourself among the "they"
Who whisper what they dare not say?
Suspicion may arise from naught
But malice, envy, want of thought.

"They say!"—but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

"They say!"—well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more?"

"They say!" —oh, pause and look within,
See how thy heart inclines to sin;
And lest in dark temptation's hour
Thou, too, should'st sink beneath its power,
Pity the frail, weep o'er their fall,
But speak of good or not at all.

THE MOST PRECIOUS JEWEL.

Hundreds of years ago, in one of the old Etruscan cities of Italy, there lived a young and wealthy lawyer, whose name was Jacob Bendetti. He had a beautiful young wife, and he and she were once invited to a splendid ball.

Now something came in his way so that the husband could not get to the ball at the beginning, and his wife had to go with some friends. But in a little while he arrived. When he came into the room everything was in confusion. His beautiful young wife had been seized with a sudden illness, and there, or on the way home, she died.

Jacob was almost in despair. He gave up his business, sold all his possessions, gave his money to the poor, and became a minister of the gospel. People laughed at him for doing this. Always there are people who laugh at things noble and good. They said it was so silly for a rich young fellow to cry as he cried for his wife, and to sell all he had and give all his money away. And there was another thing these people thought silly. He not only began to preach to poor people about Jesus, but he wrote prayers, and parables for them in their own mother tongue. "Oh, so silly!" cried the people who used to go balls with him. So they called him "Silly Jack," and he is known as Silly Jack to this day.

But it wasn't he who was silly; it was the ignorant and stupid butterfly people who had not sense to see that he was wise.

I have been reading some notes about the life and writings of this man lately, and among these notes I came upon a parable, which is this: Once upon a time there was a fair young maiden who had five brothers. One was a musician, the second was a painter, the third was a merchant, the fourth was a cook, and the fifth was a builder.

Now this fair young maiden had a beautiful diamond which her father had given her, and each of the brothers wanted it for himself.

The first who sought it was the musician. He came to her and said, "Sell it to me; I will play you some beautiful music for it." But she said, "And when the music is ended I should have nothing;" and she refused to sell her diamond for music.

The came the painter. "I will paint you a splendid picture for your diamond," he said. But she replied, "Your splendid picture might be stolen, or its color might fade. I will not sell my diamond to you."

"Next came the merchant. "O sister," he said, "I will bring you such splendid spices and perfumes from the East in my ships as you never smelled the like of; and I will give you sweet-smelling roses and lilies—a gardenful." But she said, "The perfumes will cease to please me, and the roses and lilies will fade."

Then the cook came up and said, "Dear sister, I will prepare for you a splendid banquet of the finest, richest things you could eat; give your diamond to me." But she said, "After the banquet I should be hungry again, and my diamond gone; no, I shall not sell it to you."

Then the builder came. He offered to build her a beautiful palace to live in, —a palace that might do for a queen. "But a palace is filled with cares even to its queen," she said, "and I cannot sell my diamond for a home full of cares."

At last, when all the brothers had been refused, came the prince of the great kingdom, and said he wished to buy the diamond. "And what will you give for my diamond?" she asked. "I will give myself," he said, "myself, and all I possess." Hearing that, the young maiden answered, "I accept that gift. I will be yours, and you shall be mine forever." Whereupon she gave him the diamond.

Now that is the parable, and here is the interpretation. The fair young maiden is you or your sister, or any young person you know. The father is God. And the diamond given by the father is the soul. The five brothers are the five senses, each of which wishes to get the soul all to itself. The ear comes first, and wants the soul to give itself altogether to the pleasure of music. "That is the great life," it says, "just to be going to concerts, and listening to the fine airs and fine songs." The eye comes next, and wishes the soul to give itself away to fine sights, beautiful painting, beautiful statues, beautiful sights on the hills and the fields. And the other senses, one after another, come and want to get the soul all to themselves—to fine gardens, to fine parties, or fine houses.

But the soul sees that all these things perish as they are used. The soul knows that ear, and eye, and smell, and touch, and taste, are only little bits of one's being; and that it would never do to give itself away to a mere little bit of its being. The soul has learned that nothing can fill the whole being, except God Himself, who made it, and it says, "What would it profit me though I should gain all that the five senses could bring to me if I were to lose my very self and be cast away?"

And the wise maiden in the parable knew that. The pleasures of earth were nothing to her in comparison with Christ. "What are fine parties, beautiful pictures, or splendid mansions, if at the end I should lose my soul?" So she gave her soul to Christ. And she got what was better than pictures, or palaces, or fine gardens. She got Christ Himself. And her soul was still her own.

It is of wise young saints like her that the Lord says in one of His prophecies, "They shall be mine in that day when I make up my jewels."—*Frank Leslie's Magaziue.*

HOW RUSSIAN WOLVES CAPTURE WILD HORSES.

Whenever wolves associate together for mischief, there is always a numerous train of smaller ones to follow in the rear and act as auxiliaries in the work of destruction. Two large wolves are sufficient to destroy the most powerful horse, and seldom more than two ever begin the assault, although there may be a score in the gang. It is not less curious than amusing to witness their ingenious mode of attack. If there is no snow or but little on the ground, two wolves approach in the most playful and caressing manner, lying, rolling, and frisking about, until the too credulous and unsuspecting victim is completely put off his guard by curiosity and familiarity. During this time the gang, squatting, are looking on at a distance. After some time spent in this way, the two assailants separate, when one approaches the horse's head, the other his tail, with a shyness and cunning peculiar to themselves. At this stage of the attack their frolicsome approaches become very interesting. The former is a mere decoy; the latter is the real assailant and keeps his eyes steadily fixed on the hamstrings or flanks of the horse. The critical moment is then watched, and the attack is simultaneous. Both wolves spring at their victim at the same instant—one at the throat, the other to the flank—and, if successful, which they generally are, the hind one never lets go his hold till the horse is completely disabled. Instead of springing forward or kicking, to disengage himself, the horse turns round and round, without attempting a defense. The wolf before then springs behind, to assist the other. The sinews are then cut, and in half the time I have been describing it the horse is on its side. His struggles are fruitless. The victory is won. At this signal the lookers-on close in at a gallop; but the small fry of followers keep at a respectful distance until their superiors are gorged, and then they take their turn unmolested.

CURIOUS FACTS IN ANIMAL LIFE.

Serpents are said to obey the voice of their master. The trumpet-bird of America follows its owner like a spaniel and the jacana acts as a guard to poultry, protecting them in the field all day from birds of prey, and escorting them home at night. In the Shetland Isles there is a gull which defends the flock from eagles; it is therefore regarded as the privileged bird. The chamois, bounding over the mountain, are indebted to their safety in no small degree to a species of pheasants. The bird acts as the sentinel; for as soon as it gets sight of a man, it whistles—upon hearing which, the chamois, knowing the hunters to be near, sets off at full speed. The artifices which partridges and plovers employ to delude their enemies from the nest of their young may be referred to as a case in point, as well as the adroit contrivance of the hind for the preservation of her young; for when she hears the sound of dogs, she puts herself in the way of the hunter, and starts in a direction to draw them away from her fawns. Instances of the effect of grief upon animals are not less remarkable. The writer already cited says: "I knew a dog that died of sorrow at the loss of his master, and a bulfinch that abstained from singing ten entire months, on account of the absence of its mistress. On her return it immediately resumed its song." Lord Kaimes relates an instance of a canary which, while singing to a mate, hatching her eggs in a cage, fell dead; the female left the nest, and finding him dead, rejected all food, and died by his side.

"PATIENCE."

"Mother," said Mary, "I can't make Henry put his figures as I tell him."

"Be patient, my dear, and do not speak so sharply."

"But he won't let me tell him how to put the figures, and he does not know how to do it himself," said Mary, very pettishly.

"Well, my dear, if Henry won't learn a lesson in figures, suppose you try to teach him one in patience. This is harder to teach and harder to learn than any lesson in figures; and perhaps when you have learned this, the other will be easier to both."

Mary hung her head, for she felt that it was a shame to any little girl to be fretted by such a little thing, or, indeed, by anything; and she began to think that perhaps she deserved to be blamed as well as Henry.

A fretful, impatient child makes himself and all about him very unhappy. Will you try to learn a lesson on patience?—*Well Spring.*

THE PATCHED JACKET.

"Oh, dear! I don't want to go to Sunday-school one bit. Please let me stay at home this once, mother," said Willie Stone, who was looking out of the window of a plain room into the quiet street.

Willie's mother looked up in surprise, and seeing the boy's troubled face, asked him why he wished to stay at home, and whether he was sick.

"No; I am not sick, but I don't want to go this morning."

After much urging, he told his mother that the boys had been teasing him about his old, patched clothes; that they had nicknamed him "The Patched Jacket;" and as many of his schoolmates attended the same Sunday-school, he knew that he should be made fun of there.

His mother lovingly tried to show him that he had better do right, even if he was laughed at; but she knew how hard it would be for him. She was therefore both surprised and glad, when Willie's sisters had entered the room, ready to start, to see Willie pick up his hat and books and go with them. Most earnestly did she pray that she might be directed in the governing of her children, and might be able to provide for them.

Little did Mrs. Stone think that her prayer was soon to be answered, nor did Willie know that his patched jacket would be the means of securing him a situation.

Just before the closing exercises of the school, an active business man entered the room, who proved to be a friend of the superintendent. He was invited to address the meeting; and while doing so his eye fell on Willie. Judging from the boy's clothes that he was poor, he inquired about him. Learning that his mother was a widow, with a large family to provide for, he told the superintendent that he was in want of a boy to run errands, and should like to speak to Willie after school. Willie was much surprised on being called up after school was dismissed, and still more so when Mr. Moore told him he was in search of a boy for his store. He handed Willie his card to give to his mother, and bade him ask her if he might enter his service.

Willie hastened home to tell the good news. He was at the store at the time appointed the next morning. After a few questions asked by Mr. Moore, Willie was engaged to come the following day. He stayed in the employ of Mr. Moore for many years, serving him faithfully as an errand boy, clerk and book-keeper. Being offered a better position by another gentleman, on the advice of Mr. Moore he accepted it, and is now one of the most respected men in a large city. He has never regretted listening to the advice of his mother on that spring morning, and going to Sunday-school in his old patched jacket.—*Child's Visitor.*

NEVER OUT OF SIGHT.

I know a little saying,
That is altogether true,
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray—so deep and bright—
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh, or labor's hum,
Entice your feet to stay;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is also watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave, and true;
And watchful more than mortal kind,
God's angels pure and white,
In gladness or in sorrowing
Are keeping you in sight.

O, bear in mind, my little one,
And let your mark be high!
You do whatever thing you do,
Beneath some seeing eye;
O, bear in mind, my little one,
And keep your good name bright,
No child upon this round, round earth,
Is ever out of sight.

—*Exchange.*

ENGLAND'S FIFTH OF NOVEMBER.

What the Fourth of July is to American boys and girls the Fifth of November is to their British cousins across the sea. The usual round of fireworks and accidents is the same. The boys and girls are as enthusiastic and full of patriotism. Both commemorate a national deliverance. But the two anniversaries relate to two widely different facts, and many of the merry boys of America, like the merry boys of England who run about shouting that old rhyme, "Please to remember the Fifth of November," do not know the terrible story connected with it.

The story goes back to A. D. 1605, or two years before the settlement of Jamestown in Virginia, and fifteen years before the "Landing of the Pilgrims." Queen Elizabeth had reigned over England forty-five years, and was succeeded by her nephew James I. As soon as he ascended the throne the Papists resumed the unreasonable demands which, under the reign of Mary, had never been denied. But James, determined to carry out the laws of his kingdom, refused to comply with their demands. Some of the more desperate among the Papists then resolved to carry out one of the most diabolical plots recorded in the history of mankind. This scheme was to blow up the King and royal family, with both Houses, at the opening of Parliament on the fifth of November, 1605.

Before the day arrived a Roman Catholic nobleman, whose life was desired to be saved by one of the conspirators, received a mysterious letter, full of dark hints about an awful blow which Parliament would receive from invisible hands; and the letter further besought him to be absent himself on that day. This nobleman's name was Lord Monteagle. The letter was shown to King James. His penetrating sagacity conceived that the letter implied some fearful catastrophe to be effected by means of gunpowder.

A search was ordered; and in a cellar beneath the Houses of Parliament thirty-five barrels of gunpowder were found concealed under a mass of coal. And there—intent on his wicked purpose—was found Guy, or Guido, Fawkes, standing in a dark, shadowy corner, close by the concealed gunpowder; matches and everything ready for firing the train were found on him. At first he behaved with great insolence and hardihood, and expressed the utmost regret that he had "lost the precious opportunity of at least sweetening his death by taking vengeance on his and God's enemies," as he chose to style the Protestant King and Parliament.

This is why the memory of Guy Fawkes is held in such detestation by all English men, women and children who love their country and their Protestant institutions. The religion which would prompt to such atrocious deeds cannot be from the God of Love.—*Congregationalist.*

SHE LACKED A FOUNDATION.

A beautiful and talented girl had completed the course of study in a popular college, with which I was connected. Her share in the public exercises of commencement day was received with enthusiastic admiration by a large, promiscuous assemblage. The President took the earliest opportunity to congratulate the father upon his daughter's brilliant success, and the plain, blunt, but sensible old man replied: "Now, sir, I would be glad to have you recommend some good school to which I will send my daughter, that she may be taught to spell and write, for her letters home are simply disgraceful."

Pleasantries.

Newsboy to irritable old gentleman who has just lost his train—"Buy a comic paper, sir?"—*Punch.*

A bright little five-year-old miss was taken to the barn to see some sheep, and, after looking at them for a moment, she exclaimed: "Oh! Auntie, see! The sheep all wear their hair banged."

"One-half the world don't know how the other half live!" exclaimed a gossiping woman. "Oh, well," said her neighbor, "don't worry about it; 'tisn't your fault if they don't."

A young lady who didn't admire the custom in vogue among her sisters of writing a letter, and then cross-writing it to illegibility, said she would prefer her epistles "without an overskirt."

"But, Freddy, how could you ever think of calling Aunty stupid? Immediately go to her and tell her that you are sorry." Freddy goes to Aunty and says: "Aunty, I am sorry that you are stupid."

An exchange, ridiculing county fairs, says that the Clearfield fair consisted of a calf, a goose and a pumpkin. It rained so hard the first night that the goose swam off, the calf broke loose and ate the pumpkin, and a thief, prowling around, stole the calf, and that ended the fair.

Religious Intelligence.

Home.

The Jews of New York city have formed an organization for the purpose of promoting the observance of the Jewish Sabbath. It is stated that not more than one Jew in nine observes the seventh day.

The Presbyterian Ministerial Association of Pittsburg has appointed a committee to confer with similar committees from the other branches of the Presbyterian Church in that vicinity, in order to secure an adjourned meeting of the Pan-Presbyterian Council.

The Unitarians in this country have 336 societies and 405 ministers; 218 settled, 187 unsettled. The previous year's statistics showed:—Number of societies, 356; ministers settled, 224; ministers unsettled, 177. Twenty-three names of societies have been erased from the list of 1879, and three added to that of 1880. Eight ministers died during the past year.

The Philadelphia Bible Society's forty-first annual report shows that in 1879 the receipts amounted to $6,138.90, and payments $5,998.49. Copies of the Scriptures in various languages were distributed to the number of 7,318, of which 2,600 were for families unable to purchase, 1,945 for vessels and seamen, and 2,773 for reformatory institutions, hospitals and missions.

Methodist Elections of Bishops.—Already discussions of who shall fill the Episcopal vacancies in the Methodist Church are becoming frequent. More than a dozen names have been spoken of. The Rev. Drs. Foss, Vincent and Hurst are prominently mentioned in the Eastern States. Two or three Southern names have been discussed, several Ohio doctors of divinity are also talked of, and for the Northwest three or four well-known men are discussed. D. D. Whedon, Erastus O. Haven, Daniel Curry and William F. Warren are pointed to as the leading men in the denomination, but aside from Chancellor Haven, it is believed that none of them will be seriously thought of.

Ritualism in Philadelphia.—The investigation into the ritualistic practices of St. Clement's Episcopal Church, Philadelphia, was continued by Bishop Stevens and the committee appointed for the purpose on Wednesday of last week. One of the witnesses testified that in June, 1878, at a communion service, he saw the celebrant hold up a wafer before the consecrature, as large as the ball of his hand, the congregation and clergymen being as near the floor as they could get. The congregation, said the witness, who was a clergyman, left the kneeling cushions and prostrated themselves on the floor, while the boys genuflected and one of the clergymen went around in front of the other two. On another occasion the people were lying on their faces, and one lady stretched her whole length on the floor. The first time no one took communion, but the second time twenty-five or thirty did.

Presiding Bishops.—The Presiding Bishops of the Episcopal Church in this country have lived to advanced ages. Bishop White died at eighty-nine; Bishop Griswold at seventy-seven; Bishop Chase at seventy-seven; Bishop Brownell at eighty-six; Bishop Hopkins at seventy-six, and Bishop Smith is now past eighty-five. This, of course, is to a large extent due to the rule which chooses the Presiding Bishops from the oldest members of the House, but not altogether. Bishop White held the office forty-six years, Bishop Chase nine years, Bishop Brownell thirteen, and Bishop Smith has already held it ten years. It is recorded of Bishop Smith that the first Episcopal deacon of African descent ever ordained in a Southern State was ordained by him, and that he also consecrated the first colored bishop of the Episcopal Church, being the Rev. J. D. Holly, D. D., of the Foreign Church of the Island of Hayti, who was consecrated in this city in November, 1874.

Abroad.

A new Russian Church temple is to be dedicated at Moscow in August next. It was begun in 1833, and will cost over $13,000,000.

During the celebration of the Feast of the Immaculate Conception in the Church of the Gesu at Rome, over 300 chandeliers and other lights, amounting in all to 3,000, were used to illuminate the edifice.

The Baptists were the pioneer missionaries in Liberia, Africa, being in the field eleven years before the Methodists. They organized their first church in 1821. Now their association has twenty-two churches, with 1,600 communicants.

The Finance Committee of the Free Church of Scotland have intimated their acceptance of the offer made of payment in full, without interest, of the sum due to them by the City of Glasgow Bank. The Free Church were creditors to the extent of some £40,000.

The large bequest which Mr. Muter, of Manchester, left to the Sustentation Funds of the English Presbyterian Church and the Free Church of Scotland has been thrown into Chancery. The sum was very large, and would, in all probability, yield £1,000 per annum to each fund.

Although the Free Church of Scotland is only about thirty-six years old it is celebrating the jubilee of its foreign missions, which were founded fifty years ago by Dr. Duff. The Free Church carried nearly all the Foreign missions with it when it separated from the Church of Scotland in 1843. The semi-centenary of the foreign mission is also the centenary of the birth of Dr. Chalmers, whom Dr. Duff, in 1847, declared to be the "leading missionary spirit of Christendom."

The Church of England has 872 parishes or churches in London, against 620 ten years ago. Of these churches 409 have weekly and 43 daily communion. The latter item shows an increase of 30 in ten years. Some 417 have Saints' Day service; 245 daily service; 375 surpliced choirs, a gain of 261 since 1869; 270 free seats, a gain of 121 in ten years; 33 eucharistic vestments, increase 19; 13 incense, increase 5; 56 altar lights; and 43 candles on the altar. The "eastward position" is taken in 214 churches.

Mr. Mackonochie continues his ministrations in St. Albans, London, in spite of his suspension by the Court of Arches and the action of the Bishop of London. He could now be put into prison for contempt of court, as Mr. Tooth was; but the Church Association is desirous of avoiding this extreme measure, because of the sympathy it would create in behalf of the accused and his party. The Association, therefore, proposes to make application to Lord Penzance to declare Mr. Mackonochie in contempt. The Bishop of London will then be asked for letters of request to the Court of Arches, and a new suit will forthwith be instituted, the object being the eviction of Mr. Mackonochie. A petition signed by 1,124 parishioners of St. Albans has been forwarded to the Bishop of London, protesting against the prosecution of Mr. Mackonochie and appealing to his lordship to stay proceedings.

The Jews in Palestine.—A correspondent of *The Manchester Guardian* writes from Jaffa in contradiction of the statement which has been widely made that the population of Palestine has more than doubled during the past ten years by the incoming of the Jews. Instead of an immigration of 1,200,000 Jews, as would be necessary if the statement were true, only about 5,000 Jews have settled in the country in the ten years. Nearly all, he says, live in poverty, and from time to time they make appeals to their wealthy brethren in Europe and America, in order to maintain themselves and their families. The immigration is as a matter of fact "a pauper influx"—people who expect to live in idleness on the generosity of their co-religionists abroad. The correspondent admits that a number of new houses have been built outside the walls of the city by both Jews and Christians, following the example of the Russian and Protestant missions, which first began to do so, but he adds that these houses, being built over cisterns of rainwater, are for the most part "nests of typhus and malarial fevers, and instead of contributing to the health of the city, have materially added to the prevalent insalubriousness of Jerusalem." In the city itself the soil is so saturated with the impurities of past generations that any disturbance of the ground for building purposes invariably engenders malignant fevers.

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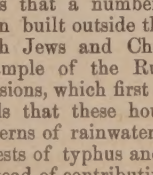
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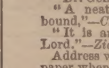
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Arr. Carlisle,.....	9:00	2:35	6:15	10:20
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
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" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
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General News.

DOMESTIC.

Congress has passed no important bills during the last week.

The excitement in Maine has subsided. The Fusionists have yielded the ground.

Investigations of the management of Indian affairs have led to the dismissal of Commissioner Hayt.

One thousand car-loads of grain destined for foreign markets are said to have been standing on the tracks of the Pennsylvania Railroad between Harrisburg and Altoona, last week, waiting for storage room.

The Fairmount Park Commissioners, on Saturday, agreed to withdraw the notice of removal of the Permanent Exhibition, provided the company shall raise $100,000 in six months to place the building in proper condition.

The immigration at Castle Garden in 1879 was 135,070, against 75,347 in 1878; a large increase. Germany led the list with 33,574; Ireland followed with 22,624, and England with 21,555; Sweden and Norway together contributed 29,771.

New York presents the odd spectacle of thirty-five million bushels of grain awaiting shipment, nearly nine hundred vessels of various kinds willing and anxious to carry it, and nobody ready to ship a cargo. The worst is that there is likely to be more trouble in this matter before there is less.

The estate of James Lick, as settled at last, gives $700,000 to the observatory on Mount Hamilton, near San Jose, Cal.; $540,000 to the School of Mechanical Arts in San Francisco; $100,000 each to the Old Ladies' Home, the San Francisco baths, and the City Hall statuary; $60,000 for a monument in the Golden Gate Park; $25,000 each to the Orphan Asylum, the Ladies' Relief, and the San Jose Asylum.

The total farm produce received at Chicago in 1879 had a weight of 5,475,000 tons, against a weight of 5,210,000 tons in 1878. The value of farm products received in 1879 was $253,000,000, against a value of like products in 1878 of $218 000,000—an increase of 16 per cent.; 137,624,833 bushels of grain were received. The wholesale transactions, independent of breadstuffs, reached 341,000,000, and the sales of goods manufactured in Chicago aggregated $236,500,000. The joint sales during the year at wholesale of manufactures and other merchandise aggregate $512,000,000. The grand total value of breadstuffs, merchandise and manufactured goods reached the handsome sum of $764,000,000, an increase over 1878 of 17½ per cent.

Washington, Jan. 26.—A summary statement of the imports and exports of the United States for the month ended November 30, 1879, and for the eleven months ended at the same time, compared with the corresponding periods of 1878, prepared and published by the Bureau of Statistics, shows: For import of merchandise for month ended November 30, 1879, valued at $50,463,755; for same month in 1878, $38,254,537. For eleven months ended November 30, 1879, $453,996,319; for corresponding period of previous year, $400,296,152. Exports of domestic merchandise (mixed gold and currency values) for November, 1879, $78,347,841; November, 1878, $68,803,508. For eleven months ended November 30, 1879, $674,919,012; for corresponding period of the previous year, 662,568,817. Exports of foreign merchandise for November, 1879, $956,224; November, 1878, $1,429,298. For eleven months ended November 30, 1879, $9,387,050; for corresponding period of previous year, $12,715,217.

FOREIGN.

Nine persons were killed by a fire-damp explosion at Meissen, Saxony, on the 29th ult.

In Queensland, Australia, the splendid wheat crop has had, in many cases, to be cut for fodder, by reason of the rains. The colonies are thus distressingly sympathetic with the mother country.

London, Jan. 30.—A despatch from Rome to the *Pall Mall Gazette* says: "The condition of the Pope's health is causing anxiety. He suffers from fits of shivering and great prostration, but persists in his usual occupations."

In anticipation of the State ceremonial on the 5th of February, when the Queen will open Parliament, arrangements are being made for the royal procession and from Westminster.

Signs of the impending dissolution of the Ottoman Empire have multiplied. The floating debt already exceeds $250,000,000, in the form of loans from bankers at high rates, and a new loan cannot be negotiated. The Empire is utterly impoverished; the revenues are squeezed dry.

Laws for the suppression of mendicancy are strictly enforced in Switzerland. Relief is refused to the idle and dissipated, and the property of spendthrifts may be seized and administered for their benefit, while they are placed under official guardianship, should there seem any likelihood of their coming to want. On the other hand, orphans are assisted in every possible way.

London, Jan. 30.—A Vienna despatch to the *Times* denies the statement telegraphed from St. Petersburg on the 26th instant to the London *Daily News* that Austro-Hungary, England, and France have agreed to make a joint representation to the Porte for the speedy execution of the provisions of the treaty of Berlin respecting Montenegro and Greece and the question of reforms in Turkey.

The strength of the German Army on a peace footing, as shown by the Military Budget of 1880–1881, is 17,227 officers and 401,659 men. This does not include the projected increase which the Cologne *Gazette* says is chiefly destined to reinforce the Alsace-Lorraine garrisons. The new field artillery regiment is to be stationed at Metz, and the heavy artillery will be divided among the fortresses of Alsace-Lorraine.

In Switzerland there were, this season, 1,400,000 travelers, according to the Geneva *Journal*, a larger number than has been registered in four years. The number of English travelers has decreased, while that of Russian and German has increased. It is estimated that 200 francs is the average sum spent by each traveler; therefore, there must be about 280,000,000 francs disbursed in Switzerland yearly by travelers. The *Times* says that the English alone have this year spent over 46,000,000 francs there.

M. Loyson—Pere Hyacinthe—has asked the Prefect of the Department of the Seine to grant him the use of the Church of the Assumption in the Rue St. Honore, at present occupied by the Polish confraternity. M. Loyson pleads that his present church is unsuitable, being too small and too high rented, and that his work addresses itself to persons requiring a religion free from superstition and fanaticism. His application will certainly be refused, as his community occupies exactly the same position of the Protestant free churches, which provide their own edifices and pay their own pastors.

London, Jan. 30.—A Berlin despatch to the *Times*, to be taken in connection with the statement that when the budget of the Ministry of Public Worship comes up for discussion next week in the Prussian Diet, Prince Bismarck will take the opportunity to give explanations on the Church question, says:—"As neither the Ultramontane party, nor the Centre, nor the Prussian Bishops can be regarded as impartial sources of information touching the plans of the Vatican, Prince Bismarck has determined to demand directly from the Pope what really are the grievances of the Church which prevent the establishment of a solid peace." When an answer is received Herr Von Putt Kammer Minister of Ecclesiastical affairs, will draft a bill abolishing the severest clauses of the May law.

Farm and Garden.

FEEDING HORSES.—A great diversity of opinion prevails as to the best methods of feeding horses, and mistakes are frequently made, by neglecting to give suitable attention to the matter. We have known farmers who were accustomed to throw a lock of hay to their horses several times during the forenoon or afternoon, and when not at work the horses would be kept eating nearly the whole day, consuming much more hay on such days than they would require when at work. This practice cannot fail to injure a horse seriously, if continued any length of time. Horses are frequently injured by overfeeding. A horse should no more have all the hay he can eat, than a child should have all the bread or fruit he can eat. Regularity and moderation are as important in the one case as in the other. Driven horses are sometimes fed on cut straw and meal without any hay, or very little. This is a good food for horses, as has been proved in many instances. Some believe that six or eight quarts of meal per day, with fifteen to twenty pounds of good hay, is enough for almost any horse, and better than more. Of course a horse that works all the time needs more food, than one that does but little. Some horses consume and seem to need more food than others doing the same work. The hay should be cut, or mostly so, and fed with meal, wet. Cracked corn to be fed with oats a part of the time is recommended by some. Smoky hay is specially liable to induce a cough, and should be carefully avoided. If horses are fed mostly on hay it should be of good quality, well cured and fed in moderate quantities three times a day. But it is the opinion of those best acquainted with horses, that they can be kept in good condition cheaper, by feeding some grain than by giving them hay alone, and if horses are in constant use grain in some form is a necessity.—*Record and Farmer.*

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	" " crushed	9¾@10
	" " powdered	9½@9½
	" " granulated	9¾@10
	" " A	9½@9½
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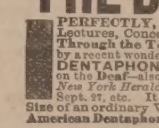

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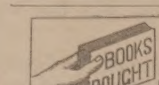

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